

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

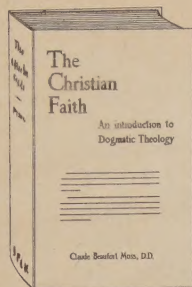


TRIPTYCH FOR AN AIR BASE

This painting by Alfred J. Tulk for Langley Field, Va., is one of many provided by the Citizen's Committee for the Army and Navy for military religious services. (See pp. 12, 13.)

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Page



The Christian Faith

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by

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The Bishop's Seat

TO THE EDITOR: I comment rather tardily upon an excellent article you carried about a month ago on the subject of episcopal chairs, but I hope I am not too late to save some old pieces of furniture from mutilation. We have all felt the embarrassment of having in the sanctuary a large chair which could be used only on the rare occasions when the bishop made a visitation. But surely the suggestion that we saw off the mitre which commonly adorns this seat is too trenchant and would often result in disfiguring the whole thing. All that is needed is a change of mind, the adoption of a point of view which would permit the rector to sit in that chair without embarrassment and without presumption. It is perhaps unfortunate that the mitre was ever put on this chair. It is astonishing that it was used so commonly at a time when our bishops rarely wore the mitre; but at all events it represents our emphatic resolution to be and to remain an "Episcopal" Church, and unwittingly we recurred to an early Catholic custom when we placed the episcopal cathedra in every parish church. It is well known that in Rome the bishop's chair is even now to be seen behind the altar in every ancient church. It was significantly placed there to express the conception dear to early Catholicism, even after it had become an ecclesiastical fiction, that in every church the bishop was the pastor, without whom it was not lawful to celebrate the Eucharist. The Church of Rome clung tenaciously to this notion and resorted to several expedients to keep it intact as a theory even when presbyters were practically the pastors of the various parishes and actually sat in the episcopal chair when they celebrated the Eucharist—as the cardinal presbyters do to this day, not because they happen to be bishops, but because they are there as the vicars of the Pope. They who, if the bishop were present, would be seated beside him as his assessors must on ordinary occasions take his place, and of course sit in his seat. That seat, being where it was, behind the Holy Table, was indeed the only seat that could be used by the priest who was actually celebrating the Eucharist. For in that capacity he was acting not merely as the vicar of the bishop but as the vicar of Christ, presiding as Christ did at the Holy Table.

With this early Catholic ideal in mind, it seems to me that the rector might very well dispense with the service of the local carpenter and occupy that seat without embarrassment, leaving the mitre where it is, with the understanding that he is ministering in that parish as the representative of the bishop.

(Rev.) WALTER LOWRIE,

Princeton, N. J.

Letters to the Armed Forces

TO THE EDITOR: Many of the personal problems of our men in the army are of a domestic nature. Men come to us with letters from home dealing with someone's illness, injury or some other condition beyond the control of the man overseas. To tell all these "troubles" to a loved one overseas stirs up a man so that he is unable to perform his duty. Many of these letters could be avoided if the home folk would stop and think what the news contained therein would mean to the soldier. Let me urge your readers to write their loved ones in the service—write often. Write letters that are encouraging—letters that not worry our men. By all means write "newsy" letters of the home folk and the home town. Enclose clippings from the secular and religious

press and by so doing you will aid greatly in the war effort. Furthermore, an Army behind the Army is needed and that is "praying army."

Chaplain LOUIS LUISA, USA.

Webster's Collegiate Dictionary

TO THE EDITOR: I was pleased to see Chaplain John Quincy Martin's protest against the definition of the Church of England in Webster's Collegiate Dictionary.

This worthless definition has troubled me ever since a young high school member of my parish discovered it almost two years ago; and especially since this unreliable authority is a required text book in the English courses at Hobart College, attended by two of my own children. . . .

It is indeed regrettable that the Church does not do something to correct these erroneous and misleading statements because it puts our young Churchmen, who know the history and position of their Church, in an extremely awkward position in their classrooms.

(Rev.) EDWARD L. REED.

Johnstown, Pa.

Necessity

TO THE EDITOR: Thank you for sending my copies of THE LIVING CHURCH even though my subscription has expired. The Bishop of my diocese recently sent out an appeal for funds and I sent him \$5.00. I felt at the time that in sending this money to him I should actually deprive myself of some pleasure to make up for it and I decided on giving up THE LIVING CHURCH for one year. However, each issue that has been sent to me since my subscription has expired has been so interesting, inspiring and instructive that I realize this is no luxury but an actual necessity and consequently I will send you the \$5.00 the first of the year. Meanwhile I hope you will continue to send it on faith. I shall look elsewhere to find something else to deprive myself of in order to feel as if I've made a slight sacrifice for my Church.

CLAIRE BRUNSEN.

Elmhurst, N. Y.

P.S.—The short article, "Christian Family Life as General Montgomery's Mother Sees It" is excellent. I wish that I could distribute it to all mothers of our Church school pupils. Also hugely enjoyed Hewitt B. Vinnege's review on Scholem Asch's writings. Excellent in every respect!

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
(On leave for service with U. S. Marine Corps)
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MUSIC

REV. JOHN W. NORRIS, EDITOR

Canon Douglas

IN THE death of Charles Winfred Douglas, priest, musician, scholar, the Church has lost from its earthly ranks one of its most devoted and accomplished sons. It would be difficult to say in which of these fields he excelled, but always he was first a priest. It was perhaps as a musician, and especially as Church musician, that he gained most recognition although his scholarship in other fields was widely recognized and acclaimed. His greatest contribution to the Church unquestionably was in the field of Church music, not by his contributions only, but by the wide influence which he exerted on others who are working in that subject.

Faced with the possibility of an early death shortly after his ordination to the priesthood in 1893, he transferred his activities from New York state where he had grown up to Colorado. While a patient in a hospital in Denver he met a doctor who later was to become his life and co-laborer in the work of the Church for many years, Mary Williams Douglas.

Charles Winfred Douglas, Priest

The Rev. Charles Winfred Douglas, 76, canon of St. John's Cathedral, Denver, Colo., and internationally known composer and editor of religious music, died of a heart attack January 18th in Santa Rosa, Calif.

Born in Oswego, N. Y., in 1867, he graduated from Syracuse University with a degree in music in 1891, attended St. Andrew's Divinity School, Syracuse, N. Y., and studied Church music in England, France, and Germany. In 1916 he received the degree of Mus.D. from Ashotah House. Ordained a priest in 1899, Fr. Douglas was organist in various churches in New York state and for a year was curate of the Church of the Redeemer, New York. In 1894, however, it was necessary for him to go to Colorado for his health, and it was there that he married Dr. Mary Williams and made his home in Evergreen, Colo., where he did much to build it and neighboring missions.

For many years Fr. Douglas was canon of the Cathedral at Fond du Lac, Wis., and for many years he assisted in the work of the Cathedral of St. John the Divine in Denver, Colo., of which he was canon at the time of his death. He was so vicar emeritus of the Church of the Transfiguration, Evergreen, Colo.

His first wife died in 1938 and in 1940 he married Miss Anne Woodward, who has been collaborating with him in his musical work.

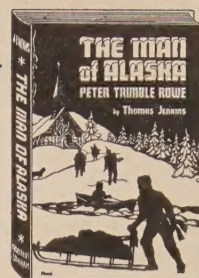
When he had recovered his strength sufficiently to begin active work, Canon Douglas became an associate missionary at the Mission of the Transfiguration at Evergreen, Colo. Although he was to leave it many times in later life the Evergreen Mission was always "home," and he did much to build it and neighboring missions. For three years he served as a residentiary canon of the Cathedral at Fond du Lac, and until his death he remained an honorary canon of Fond du Lac as well as of the Cathedral of St. John the Divine in Denver. He was chaplain of the Western Province of the Community of St. Mary, and his counsel and judgment were in frequent demand by the Sisters, a demand which he eagerly and willingly met. It was largely through his efforts that the Evergreen community was established.

Recognizing the advantages of Evergreen as a summer conference center, Canon Douglas established the Evergreen conference for clergy and laity and built it into one of the largest and most influential of its type.

Canon Douglas was a scholar of the first rank. His interest in Indian music led him into the southwest where he studied the life of our native Americans. He became an authority on Indian manners and customs, as well as music. He was one of a very few white men, possibly the only one, to be admitted to a medicine lodge at the time of a great festival when the tribal medicine men were preparing and performing their magic.

The study of languages was another field in which he excelled. He made many translations of Latin, Greek and German hymns and was keenly interested in seeking the originals in order that he might bring the English versions into conformity with the intent and thought of the authors. He has also published other translations. In 1932, after 20 years of labor, he completed an English translation of the Monastic Diurnal, the day hours of the Monastic Breviary according to the rule of St. Benedict. To the original he has added rubrics and devotions for its recitation in accordance with the Book of Common Prayer. This work was undertaken primarily for the use of the Sisters of St. Mary, but it has found wide usage throughout the Church, both among the clergy and the laity.

It was as an authority on Church music, however, that Canon Douglas gained international recognition. Like all who undertake the study of that fascinating subject, he was driven back to a thorough study of the development of the worship of the Church, thus gaining a wide knowledge of liturgies. He became an ardent enthusiast for purity in the liturgy and



"Bishop Is Subject Of New Book"

This caption we borrow from the Fairbanks Daily News, Fairbanks, Alaska.

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STRICTLY BUSINESS

THE LAST, or January 23d, issue of THE LIVING CHURCH might well have been called a special issue, the Bishops' Number, particularly since the magazine, by typographical error, appeared to create a new Bishop of Rhode Island. One subscriber, in commenting on the "Bishops' Number" came in with the words "The Living Church" across the cover page colored with purple crayon.

* * *

CLASSIFIED ads, as I have always maintained, bring extraordinary results in THE LIVING CHURCH. A recent Positions Offered advertisement, for instance, brought nineteen replies. The ad appeared twice. Another, of similar nature, used three times, brought thirty-eight replies. And this in a time when Positions Offered advertisements in most publications are bringing their lowest returns! Strangely enough (I include the following just to be fair) one particular advertiser has inserted a Position Wanted advertisement several times during the past few months and got no results, whereas other Positions Wanted advertisements have brought employment offers almost immediately.

* * *

THE STORK circled over our house in Mamaroneck two weeks ago and delivered seven little bundles—three coal-black cocker spaniels and four reddish-gold. On examination, the litter proved to contain four girls and three boys, which seems to be about the civilian population ratio! So we've been deluged with neighborhood children, tramping through the house to "ooh" and "ah" at the puppies, and I sometimes wonder whether my son gives Taffy, the mother, any credit at all, his chest sticks out so far when anyone discusses his puppies. One of the neighbors pointed out that the puppies couldn't be Episcopalians since they didn't have their eyes open yet!

Leon McCauley

Director of Advertising and Promotion.

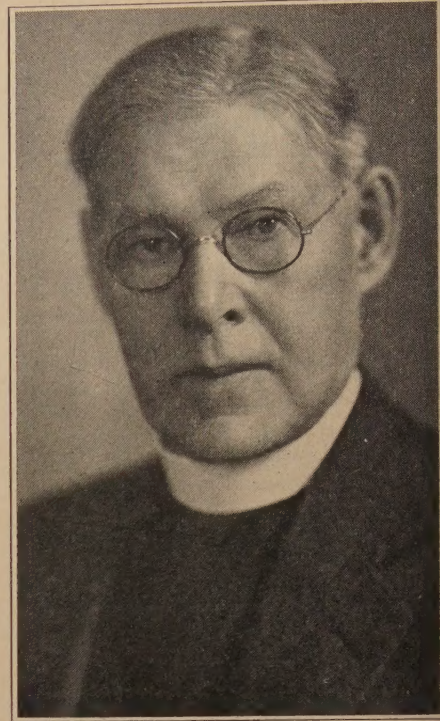
the music which accompanies the liturgical service. While recognizing in plainsong an ancient and beautiful way of musical worship, he recognized also the music of later periods which is suitable for use in Church and encouraged its use. In his studies of plainsong at Solemn he came into close contact with the Benedictine order of the Roman Catholic Church and through it became aware of the so-called Liturgical Movement within that body. He recognized the merits which that movement possessed for the Episcopal Church and became an ardent enthusiast for congregational participation both in the liturgy and its music.

Fr. Douglas' interest in and knowledge of music, secular as well as religious, made him sought for in many fields. Himself both an organist and a composer, he was vitally interested in the development of the Denver symphony society, and it was through his influence that the late Dr. Frank Damrosch was for a period the director of the Denver orchestra.

Yet his primary interest was always the music of the Church. He seized every opportunity to preach the gospel of good Church music. For many years he was the director of the School of Church Music at the Wellesley Summer Conference and through this he did much to influence younger men who studied with him. He also lectured at General Seminary, thus bringing to the future priests of the Church a knowledge of the subject. Canon Douglas was a member of the Joint Commission on Church Music, and through his enthusiasm and leadership many valuable pamphlets and guides have been issued by that body. It was through his interest that there have been issued *The American Psalter* (1930), the *Plainsong Psalter* (1932), and the *Burial Office* (1934). He was musical editor of the *American Missal* (1931). He had also served as the musical editor of the 1916 revision of the *Hymnal*. His book *Church Music in History and Practice* has been accepted as one of the great contributions of recent years to this subject.

No one was more cognizant of the many inadequacies of the 1916 Hymnal than its musical editor. When, therefore, the Church ordered the revision of the book in 1937 and he became a member of the Joint Commission charged with the task, he threw himself into the work with all of the energy, enthusiasm, and devotion that he possessed. His wide knowledge of music and hymnody, his competence in languages, his knowledge of theology and liturgics soon made him one of the most valued members of the commission. Being widely traveled in this country, he was familiar with the needs and usages of parishes of all types. His experience in missions and his enthusiasm for them aided in the selection of suitable hymns.

When the choice of hymns had been completed and approved by General Convention and the Tunes Committee had finished its task of the selection of tunes for the hymns, Canon Douglas was chosen as the musical editor of the new book. To him went the responsibility of seeing the book through the press in its three editions. His expert knowledge of correct



CANON DOUGLAS

musical typesetting, general typography and pagination made him the logical person for this responsibility.

Despite a weak heart which frequently troubled him, he undertook the task before him with complete self-sacrifice and devotion. He took up his residence at Wellesley, Mass., with his second wife, Anne Woodward Douglas, whom he had married in 1940, two years after the death of his first wife. Here he could be near the firm that was setting the music. For a year he and his wife gave their entire time to the difficult work of layout, setting, proof-reading and publication. Without his efforts it is exceedingly doubtful whether the new hymnal would yet have been in the hands of the congregations.

When all three editions were published Canon Douglas transferred his activities to Santa Rosa, Calif., where in collaboration with the Rev. Arthur W. Farlander and other members of a special committee he began the task of preparing a handbook to accompany the hymnal. It was while he was engaged in this work that his death occurred.

Always an ardent Catholic, Canon Douglas was yet tolerant of the views of others. He urged the retention of many hymns not desired by some of the less Catholic members of the commission because of their usefulness in many parishes. A thorough diplomat he frequently, by his grace, tact, and good humor, prevented misunderstandings and unpleasantness from arising. His skill as a leader was demonstrated by his ability to draw out the best from those with whom he worked. A man of deep sympathy and understanding he was beloved by all who came into close and intimate contact with him. The Church Militant has truly lost one of its great men.

May he rest in peace, and may his perpetual shine upon him.

FOURTH SUNDAY AFTER THE EPIPHANY

GENERAL

EPISCOPATE

Rev. Thomas N. Carruthers Elected Bishop of South Carolina

The Rev. Thomas Neely Carruthers, D.D., rector of Christ Church, Nashville, Tenn., was elected 10th Bishop of South Carolina on the third ballot at a special convention meeting in St. John's Church, Florence, S. C., on January 18th.

The new Bishop-elect succeeds the Rt. Rev. Albert S. Thomas, who has served as

able services rendered by Bishop Perry in the past six years. Before his resignation Bishop Perry was of great help in suggesting plans for the future of the work of the churches in Europe.

"I feel it is very fortunate that Bishop Sherrill has consented to undertake this responsibility. The fact that he is chairman of the Joint Commission on Army and Navy Chaplains, together with his well-known administrative ability will enable him to be of great help in meeting the problems of the American Churches in Europe at a time like the present."

lection of 102.1%. One diocese did not file an expectation, but gave \$127,353.33 making a total of such gifts \$1,483,063.64.

At the beginning of the year the National Council estimated that its receipts from this source would be \$1,433,807. The actual receipts exceeded this figure by \$49,256.64.

"Due to this fine record of collections," Dr. Franklin continued, "the budget for 1943 is balanced. At the beginning of the year the Council authorized for this purpose the use of available legacies and special gifts up to a total of \$116,033.

South Carolina Ballots

	First		Second		Third	
	C.	L.	C.	L.	C.	L.
Rev. N. Carruthers	10	11	16	17	16	24
Wood Haines	2	1	1
R. Stuart	5	7	5	6	5	5
Moultrie Guerry	4	9	2	10	3	10
John E. Hines	..	1
D. Bull	1	6	..	5	..	1
Scattered	2	5	..	3	..	1
Number voting	24	40	24	40	24	40
Necessary to elect	13	21	13	21	13	21

Diocesan since 1928, resigned effective December 31, 1943, but who has continued in office until his successor might be appointed.

The Rev. Mr. Carruthers has been rector of Christ Church, Nashville, Tenn., since 1938. Forty-three years old, he was born in Collierville, Tenn., the son of Thomas Neely Carruthers and Linnie Louise Hunter Carruthers. He was educated in the schools of Collierville, attended the University of the South from which he received the B.A. degree in 1921, the B.D. in 1929, and the D.D. degree in 1940. He also holds the M.A. degree from Princeton University. Bishop Maxon of Tennessee ordained him deacon in 1925 and in 1926 the late Bishop Gailor ordained him to the priesthood.

Former rectorships include St. Peter's Church, Columbia, Tenn., and Trinity Church, Houston, Tex.

His family consists of his wife, the former Ellen Douglas Everett, and two children.

European Churches

The Presiding Bishop, in making the official announcement of the resignation of Bishop Perry of Rhode Island as the Presiding Bishop's deputy in charge of the American Churches in Europe and the appointment of Bishop Sherrill of Massachusetts to take his place, stated:

"In making this change I wish to express my grateful appreciation of the valu-

FINANCE

Balanced Budget

"Two new records in the payments against pledges for the missionary work of the Church have been established," declared Dr. Lewis B. Franklin, chief financial officer of the Church. He explained that at the beginning of the year 1943, 88 dioceses and missionary districts in Continental United States, and nine missionary districts overseas filed with National Council statements of the amounts they expected to contribute to the missionary program during the year. The books at Church Missions House are kept open for about three weeks after January 1st, to allow for the transmission of all receipts in the parishes through December.

The final record shows that every one of these dioceses and districts met its expectation in full.

Many made substantial overpayments and the total collected from this source was \$1,355,710.31 against total expectations of \$1,327,312, or a percentage col-

Archbishop to Visit U. S.

Religious News Service reports that the Archbishop of York, the Most Rev. Cyril F. Garbett, is expected to arrive in this country shortly after Easter. Dr. Garbett, who has been invited by the Presiding Bishop, will confer with leaders of the Episcopal Church and with leaders of the Church of England in Canada.

Considerably less than this amount will have to be used when the final balance is reached and the balance of these legacies will be available for other purposes."

Dr. Franklin feels that there is cause for much thanksgiving in the present financial situation, but warns that, gratifying as it is in many ways, the year's total establishes no new peak of giving, but rather is considerably less than, for example, the years 1926 and 1930.

THE PEACE

Commission Demands "Curative and Creative" World Organization

Urging public leaders "to take steps to endow the projected post-war world organization with responsibilities that are curative and creative, not merely repressive," the Commission on a Just and Durable Peace of the Federal Council of Churches through its chairman, John Foster Dulles, asserted in its New Year's statement released January 22d: "That is the only type of world organization which, in our judgment, the Christian forces of our nation will solidly support."

In a statement approved by the executive committee of the Federal Council the Commission stated its conviction that Christian people will not support a peace which ignores moral principles. The text follows:

"We have entered upon a new year during which many generalities about the

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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peace will have to be translated into concrete decisions. These decisions will be of two kinds, particular and general. Particular decisions will relate to such matters as boundaries, the reestablishment of order in liberated areas and the conditions to be imposed upon enemy peoples. General decisions will relate to the nature of the post-war order which the United Nations will create.

"With respect to particular settlements there are some proposals so clearly violative of the moral law that the Christian conscience could never acquiesce therein. The Christian people of this nation expect that their government will reject them and strive earnestly and competently for particular settlements which will be just and conducive to permanent concord. But we recognize that war creates a psychological environment that is abnormal and transitory; that there are conflicts of legitimate claims and that many millions in Europe who are deeply concerned cannot now effectively present their views. Therefore, there will be particular settlements which will fail to meet the test of time. This accentuates the importance of the general decisions which will determine the nature of the post-war order.

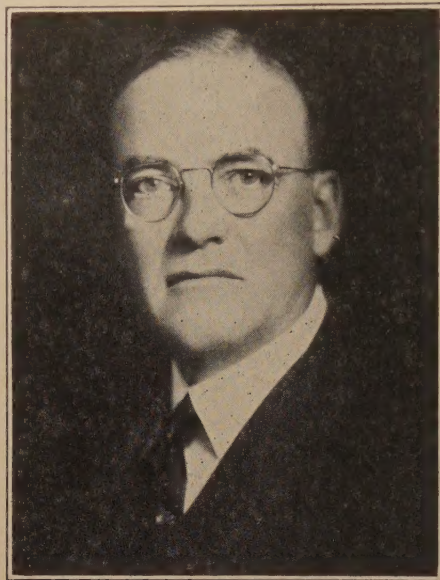
"There, a basic choice must be made between international organization designed merely to perpetuate by repression the particular structure of the world which will emerge from the war, and international organization which, in addition to such use of force under law as is a requisite of order discharges tasks that are curative and creative. On that issue our Commission has spoken. In our Statement of Political Propositions ("Six Pillars of Peace") we advocated not only a general world organization and regulation of armament, much as subsequently proposed by the Moscow declaration, but also that international organization be designed: To seek, from time to time, the change of treaty conditions which may prove unjust and provocative of war; to seek to put economic and financial intercourse on a more dependable and fruitful basis; to seek that autonomy be the genuine goal of colonial administration; to seek for people everywhere a regime of spiritual and intellectual liberty.

"We consider it essential that, as the functions of general international organization are elaborated during the coming days, they be made to include such tasks. We do not demand the impossible or the impracticable. We realize that only as there develops an increased awareness of common interest will national groups share with others decisive authority over their destiny. Therefore we are prepared to recognize that any international organization dealing with such matters may, at first, have to depend more upon moral than upon legal authority. But we do insist that international organization should be designed, not to maintain a faulty world status, but to seek inventively to eradicate the political and economic maladjustments, the spiritual and intellectual deficiencies, the inadequacies of international law, which basically cause war.

"Therefore, as of instant importance in the year before us, we urge our public

leaders to take steps to endow the projected world organization with responsibilities that are curative and creative and not merely repressive. That is the only type of world organization which, in our judgment, the Christian forces of our nation will solidly support.

"We urge our people to remain united and vigorous to achieve such international organization and American participation



MR. DULLES: "Let us proclaim boldly and clearly . . ."

therein. If there are disappointments as to particular settlements, that is a reason, not for relapse toward political aloofness, but for even stronger efforts to achieve world organization which has potentialities for correcting mistakes and developing a true fellowship of people.

"In conclusion, we appeal to the people in our Churches to stand strong in their faith in God. Our hope rests upon the knowledge that He rules in the affairs of men and nations. Plans arising from the despair born of fear or from the frenzy born of passion are destined to failure. Let us proclaim boldly and clearly, 'The Lord thy God reigneth.' As the power of our nation is used in conformity with His laws it will contribute to the establishing of a just and durable peace."

ORTHODOX

Russian Group Withdraws From Federation

Withdrawal of the Russian Metropolitan Benjamin from the Federated Orthodox Greek Catholic Primary Jurisdictions in America has been announced. The action was apparently due to the conviction of the Metropolitan that the relations of the other Churches of the federation to the Episcopal Church were closer than Orthodox canon law permitted and tended toward religious "indifferentism."

The withdrawal of Metropolitan Benjamin leaves the Greek, Syrian, Ukrainian, Carpatho-Russian, and Rumanian Churches represented in the federation. The other sizable Orthodox body in this

country, the Serbian, is at present unofficially cooperating with the federation pending approval by appropriate authority.

In announcing his action, the Russian Metropolitan asserted that his jurisdiction embraced all the Orthodox in the United States, whatever their national origin, and that he was dissolving the federation. This claim is not recognized by the ecumenical patriarchate, whose representative is the Greek Archbishop Athenagoras. However, the withdrawal leaves only the Greek and Syrian autonomous jurisdictions officially represented in the federation. The Rumanians are without a bishop in the United States since Bishop Polycarp was caught in Rumania by the outbreak of war, and the other bodies represented in the federation are all members of the Greek Archdiocese, served by suffragan bishops. Well over 50% of the Orthodox in the United States belong to this jurisdiction.

Ten Russian bishops in the United States headed by Metropolitan Theophilus are not in communion with Metropolitan Benjamin, and have not belonged to the Orthodox federation; although their constituency includes the great majority of the Russian Orthodox in the United States and Metropolitan Benjamin's only a small minority, the latter's jurisdiction is recognized by the Moscow Patriarchate. The schism occurred in the time of the Russian revolution, being a reflection of the ecclesiastical problems of the mother Church. The "patriarchal group," headed by the Metropolitan Sergius of Moscow, now Patriarch, won recognition inside Russia, but in the United States the great majority of Russian Orthodox recognize the jurisdiction of Archbishop Theophilus. Orthodox and Anglican Church leaders look to the Patriarch of Moscow, whose status has been clarified by his recent elevation to the throne, to provide the leadership to heal the schism.

TROUBLES IN BUFFALO

Impetus for the action of Metropolitan Benjamin was the participation of a "Theophilite" Russian priest, the Rev. Ernest P. Wolkodoff, and the Rev. James Cosbey, rector of the Episcopal Church of the Good Shepherd, in the wedding of Russian Theodore Stokaylo and Episcopalian Mary K. Bonsteel at the Russian Church of SS. Peter and Paul, Buffalo, N. Y.

This drew a decree of "suspension" from Metropolitan Benjamin, which the Russian priest did not recognize because the bishop to whose authority he adheres is the Metropolitan Theophilus.

All the Orthodox Churches belonging to the Federated Primary Jurisdictions except the Russians under Benjamin have long maintained cordial relations with the Episcopal Church, and the chancellor of the federation, George E. Phillips, is a vestryman of St. Peter's Episcopal Church, Buffalo. He has been subject to criticism for his Episcopal Church membership. The Metropolitan Benjamin added to the suspension of Fr. Wolkodoff his repudiation of the Federated Primary Jurisdictions, to which Mr. Phillips replied in a detailed statement, emphasizing



Associated Press.

GOVERNOR RECEIVES BLESSING: Before his inauguration January 18th, Governor Edge of New Jersey received the blessing of Bishop Gardner in St. Michael's, Trenton. The Rev. Samuel Steinmetz (at rear) is rector.

the fact that Archbishop Athenagoras of the Greek Church, representative of the Ecumenical Patriarch, is the head of the federation. Mr. Phillies cited many cases of coöperation between Orthodox and Anglicans, including the use of Anglican seminaries for Orthodox theological students, the use of Anglican churches by Orthodox clergy for their services, arrangements for Orthodox faithful to receive the Sacraments in Episcopal churches, etc. This policy, he asserted, is consistently opposed by Metropolitan Benjamin and his clergy.

"The main issue here," he said, "is whether or not these relations, manifested in the spirit of good neighborliness, social and ecclesiastic, and independent of the question of inter-communion, should exist or be destroyed.

"Aside from the determination to control the federation the clear aim and purpose of Metropolitan Benjamin and at least two of his priests, Rev. Michael G. H. Gelsinger and Rev. Boris Burden, is to leave nothing undone or unsaid for the destruction of these friendly relations.

"They seek to destroy every vestige of cordiality between Orthodox and Episco-

pal Churches primarily and secondarily the relations with all other Christian churches. Such relations are highly improper and intolerable, they think. Evidently happenings in Buffalo brought the issue to the climax. To show their mental attitude I need cite only a few instances.

EARLIER FRICTION

"A Hierarchal Liturgy was planned to be celebrated in Buffalo last August in connection with the incorporation of the federation. In the absence of an adequately large federation-owned church the committee suggested the use of St. Paul's Cathedral, which Dean Austin Pardue kindly offered. This suggestion created furor.

"The two priests representing Metropolitan Benjamin vehemently denounced the suggestion as unorthodox and heretical. Metropolitan Benjamin threatened secession from the federation. On the other hand, all the participating hierarchs, including Presiding Archbishop Athenagoras, welcomed the offer. Bishop Jasinski of the Polish Independent Church also offered the use of his large church and Fr. Wolkodoff, who belongs not to the 'Red' but to

the 'White' Russian group, suggested his church. Bishop Jasinski's church was unacceptable because it was not Orthodox and Fr. Wolkodoff's church was rejected because it was considered uncanonical and not possessing the sanctity of the churches presided over by Metropolitan Benjamin.

"These movers to undo things of the past, contend, practically, that it is a sin for an Orthodox priest or layman to be under the same church roof with non-Orthodox people and contend that Orthodox people cannot enter, or be served even by their own priests, in a non-Orthodox church.

"To meet the embarrassment, concessions were made reluctantly by the committee and thus the Hierarchal Liturgy took place in Kleinhans Music Hall instead of a church of God in Buffalo.

"Another episode: On the same occasion, in connection with the banquet given at the Statler Hotel by the federation in honor of the governor, the hierarchy and the legislators, it was urged that, in the spirit of good neighborliness and as a gesture of Church unity, prominent clergymen of the Catholic, of all Protestant churches and of the Jewish faith be invited to break bread with the Orthodox hierarchy and people at the dinner.

"The suggestion was vehemently repelled as un-Orthodox, uncanonical and improper.

"From the foregoing it will be noted that the issue is not whether or not Fr. Wolkodoff or I is defensible but rather whether or not tolerance or intolerance, association or disassociation should be preferred and encouraged among Christian and non-Christian people in America.

"As a corollary, the further issue is whether or not the time-honored relations with the Episcopal Church are to be maintained or destroyed. This, of course, is the problem of the two Churches which are concerned."

CLERICAL COMMENT

Buffalo clergymen of the Episcopal Church expressed regret at the breach between the Metropolitan Benjamin and the other Orthodox, and all appeared to agree that Fr. Cosbey had not done anything contrary to Anglican canon law or ethos. A prevailing sentiment was voiced by Dean Pardue, Bishop-elect of Pittsburgh, when he said: "Perhaps these attacks are but disguised blessings. Already they have strengthened the feeling of fellowship between many Episcopalians and the Orthodox represented by Fr. Wolkodoff and Mr. Phillies. . . . God bless them in their work and may He further the ever-growing union between Anglicanism and Orthodoxy."

A Buffalo Russian priest adhering to Metropolitan Benjamin, the Very Rev. Michael G. S. Gelsinger, asserted that the issue involved was one which could only be resolved by an Ecumenical Council of Orthodox Bishops—namely, whether an Orthodox clergyman could concelebrate a sacrament with an Episcopalian clergyman. He said that Orthodox canon law forbids the recognition of non-Orthodox orders, and permits non-Orthodox ministrations only under conditions which

make Orthodox ministrations impossible. Fr. Gelsinger, a former Lutheran, is described as the "official spokesman for the Russian and Syrian Jurisdiction in the United States."

MISSIONS

Visitor From London

In preparation for a great Christian advance after the war, the Rev. M. A. C. Warren, general secretary of the Church Missionary Society of London, is in the United States conferring with Church leaders in matters of long-time planning for the future. He also visited the Foreign Missions Conference meeting in Chicago and brought greetings from the Archbishops of Canterbury and York. He has had conversations with the Presiding Bishop, Dr. James Thayer Addison, in charge of Overseas Missions, and other officers of the National Council at Church Missions House. During his stay on this side of the Atlantic he will visit Canada and discuss missionary problems with leaders of the Church of England in Canada. He hopes to be able to return to England sometime in February.

Church Missionary Society, one of the chief missionary societies of the Church of England, is active in Africa, particularly tropical Africa, Egypt, Palestine, and Persia, and in Free China.

INTERCHURCH

National Church Body Approved By Federal Council

A proposal for the formation of a National Council of the Churches of Christ in the U.S.A. was approved after lengthy debate by the executive committee of the Federal Council of Churches which will submit the proposal to its 25 constituent denominations for study and action.

The proposed body would merge into one inclusive organization the following interdenominational agencies: the Federal Council of Churches, the International Council of Religious Education, the Council of Church Boards of Education, the Home Missions Council, the United Council of Church Women, and the United Stewardship Council.

To date, none of the eight agencies has taken final action on the proposal.

THE PRESS

Churchman to Be "Increasingly Interdenominational"

Plans are under way to make the *Churchman* an "undenominational publication," Dr. Guy Emery Sipler, editor, informed Religious News Service recently.

Dr. Sipler, when queried by THE LIVING CHURCH, stated that there would be no basic change in the policy of the magazine. "It has long been essentially interdenominational and will be increasingly so," he said.

PRISONERS OF WAR

YMCA to Work in Philippines

Permission has been granted the War Prisoners Aid Committee of the International Young Men's Christian Association to work among prisoners-of-war in the Philippine Islands, it was revealed by Hugo Cedergren, national general secretary of the Swedish YMCA and an accredited Swedish War Prisoners Aid delegate.

Mr. Cedergren arrived in this country on January 20th to confer with YMCA officials after an extensive trip through prison camps in Germany. He is a son-in-law of Prince Bernadotte, brother of the King of Sweden.

With the opening up of the Philippines, Mr. Cedergren declared, the War Prisoners Aid body functions in practically every country where Allied soldiers are held prisoners. Permission has not yet been granted, he added, for prisoner-of-war work in Russia.

Three Swedish neutrals, he said, are now in Japan proper ministering to American prisoners. Three others are stationed in Hongkong, Shanghai, and Bangkok. Most of these are former members of the consular service because the Japanese, Mr. Cedergren explained, have expressed a preference for ex-diplomats rather than for missionaries or clergymen.

He reported that the "spiritual morale" of American war prisoners in Germany is "very good."

Special barracks have been erected in most camps for worship purposes and in one compound eight regular church services are held every Sunday. The barracks, which serves all faiths, holds about 400 persons and is crowded at each service.

Since several camps are lacking this facility, Mr. Cedergren said, the Swedish War Prisoners Aid body has made arrangements to ship one pre-fabricated barracks building to a selected German prison camp. It is hoped that additional barracks may be shipped from time to time.

ARMED FORCES

Over-All Agency Approved By Federal Council

Formation of a "Protestant Council for the Armed Forces," which would serve as a joint, over-all agency designed to coordinate the work of the General Commission on Army and Navy Chaplains and the Service Men's Christian League, was approved by the executive committee of the Federal Council of Churches.

Federal Council officials pointed out, however, that the new body cannot be officially constituted until it has received the endorsement of all agencies supporting the General Commission and the League.

The General Commission acts as a liaison between the churches and the government in spiritual matters and is an official coöperative agency for certifying ministers to the chaplaincy. It is sponsored by the Federal Council of Churches.

The Service Men's Christian League is sponsored by the Federal Council and the General Commission in addition to the International Council of Religious Education and the World's Christian Endeavor Union. It serves as a link between the churches and men in uniform.

The functions of the proposed "Protestant Council" will include maintaining contact with the various denomination and with the Chiefs of Chaplains in the Army and Navy and directing the public relations programs of the Commission and the League.

PHILIPPINES

Interned Churchmen

Forty-six Episcopal missionaries from the stations in the Mountain province and 10 members of the staff of Brent School Baguio, are interned at Camp Holmes, five miles out of Baguio. This was originally a Philippine Constabulary unit under the direction of American officers, later a Filipino Army Cadre. Next to Camp John Hay, on the Mountain Trail it is considered one of the most scenic and beautiful spots in the Mountain province, with glimpses of the Ilocos coast line with a wide outlook to the sea, and range on range of the mountains of Northern Luzon. There are many birds, and at this season of the year bright sunshine and blue skies, though in the month of July, last year, 91 inches of rain fell. The word "Baguio" literally means a typhoon and the site is well known as one of the rainiest places on earth.

The camp is composed of three large, comfortable buildings, and there are several small houses. The entire group of inmates numbers over 500. There is sufficient food, though it may become monotonous at times, and the nearby Trinidad valley produces fruit and vegetables which are to be had in the camp store. Frequent mention is made of the ingenuity of the internees in manufacturing needed articles from tins and other food containers.

There are a hospital, a grade school, and a high school functioning, unique and unusual in many respects, as there is little material but much enthusiasm and eagerness on the part of both students and instructors. The Rev. Arthur H. Richardson, principal of Brent School, teaches Latin, and the entire faculty of the school, aided by other missionary teachers, carries on with great success. One of the buildings is used as a Chapel and daily services are held under the general direction of Bishop Wilner.

There are many doctors, nurses and aides who care for the public health of the camp and everyone assists in his or her share in the upkeep of the large organization. One mother writes that her daughters are improving greatly from enforced community life and keeping in good health and growing rapidly in the healthful air.

Organization committees of the camp are elective, and Fr. Richardson has been elected to the governing board.

ENGLAND

Convocation Approves Statement on India Union

A Religious News Service cable from England reports that a large majority of the Lower House of the Convocation of Canterbury, meeting in London in special session, expressed general approval of a statement drawn up by Dr. William Temple, Archbishop of Canterbury, in regard to relations between the Anglican Church and the proposed United Church.

The four South Indian dioceses, if the scheme is put into effect, will lose full communion with their mother Church for a time, the report said.

The necessity for such a severance was regretted by a special committee, appointed to study the statement drafted by the Archbishop of Canterbury, which was submitted to the Metropolitan of India on October 14th. The House, receiving the committee's report, expressed gratitude for the spirit of self-sacrifice shown by the four dioceses.

In his statement Dr. Temple pointed out that the province of Canterbury could not break off communion with the Church of India should the merger be consummated and that subject to the rules and customs accepted in the province, a communicant member of the United Church would be admissible to communion in churches of the province.

Episcopally-ordained ministers of the United Church, he added, would be qualified to receive licenses. The United Church, however, would not be designated as a province of the Anglican communion.

The text of the statement is not yet available in the United States.

EAST INDIES

Native Priests in Borneo Carry On Alone

As the bishop and all the European priests are interned by the Japanese, the work of the Church in Borneo must be carried on by the 12 Chinese and Dayak priests, according to the *Borneo Chronicle* issued by the Borneo Mission Association in England.

The Rev. W. Linton, secretary of the Association, tells of some of the Dayak priests whom he has known intimately. He expresses his boundless confidence in them as carrying on their work unaided in spite of the dangers of war and the Japanese occupation.

"When I went to Betong," he writes, "Senang was one of the keenest in helping to get the mission started, fetching wood from the jungle and helping with the buildings. . . . On the long verandahs of the Dayak houses at night when we sat and talked to the people of the Christian religion, he would always have his word to add and his testimony to give. He was a great seeker after truth and knowledge, and frequently asked questions as we tramped single file through the jungle or

paddled the boats up and down the streams and rivers."

After he and his family had been baptized and confirmed, one of the priests made him see that cock-fighting was inconsistent with the Christian grace of mercy and ought to be given up. As Senang had been accustomed to spend much time and money on this sport, it cost him a struggle to give it up, but he made the sacrifice when he was convinced that it was right. Later he was to make further sacrifices when asked of him. "He is a courageous Christian," writes Fr. Linton, "on several occasions standing up against Europeans on the question of morals, and I can well imagine him withstanding any kind of coercion on the part

evidence of forethought and initiative." The Rev. Mr. Nanang had a wife who had been at school under Mrs. Dexter Allen, a doctor of medicine, and a "quiverful" of delightful children, some of whom were educated at St. Mary's School, Kuching. "I believe one of his daughters was a teacher at St. Mary's and one went to Singapore to be trained as a nurse or to practice as a nurse, and I think she was there at the time of the Japanese invasion." Fr. Linton writes that Mrs. Nanang was the only Dayak woman he knows who was brave enough not to follow the native custom used after childbirth of sitting propped up close to a hot fire at one's back, and not lying down at all for some weeks. "Many Dayak women



DAYAK PRIEST AND FAMILY: On the Rev. L. Anking and other native clergy of Borneo has fallen the full burden of the work of the Church under Japanese occupation.

of the Japanese to hinder the preaching or practicing of the Christian faith."

The Rev. Lawrence Angking was disinherited by his father, a wealthy chief, when he became a priest and married a Christian girl. His wife had been one of the first two girls to be educated at Betong, Borneo. Before becoming a priest, the Rev. Mr. Angking had acted as Fr. Linton's interpreter on his first journeys among the Dayaks, and later he became schoolmaster at Betong and took charge of the mission station there when Fr. Linton was on furlough. When a new school was opened at Saratok, he took charge there. After becoming a priest and working in various districts in Borneo, the Rev. Mr. Angking returned to Saratok, where he was at the time of the Japanese occupation. He and his wife have three sons and a daughter.

The Rev. Martin Nanang "had more initiative than any other teacher I know," according to Fr. Linton. He tells of the time he arrived at the school to find the boys wearing a uniform of peaked caps, bought at the Chinese bazaar. Another time there was a dance with the boys waving a sort of feather brush, to the tune of "John Brown's Body," and another time physical drill to the tune to which we sing "Glory to Thee my God this night" hummed to "La." "All of this," says Fr. Linton, "though amusing, was welcome

fall asleep and get burned from this custom. The Dayaks think it necessary to health." After receiving training from the C. R. Fathers at Kuching, the Rev. Mr. Nanang was ordained and returned to his own district. He was still working there at the time of the Japanese occupation.

Barnabas Jamban was one of the foremost of the Saribas people in helping to start the mission at Betong. He sold a sago garden in order to have money to give towards the work. He was especially useful on trips at sea, as at one time he had owned and sailed a ship trading between the Saribas and Kuching, and one could rely on his judgment as to wind and tide and weather. "He was always most thoughtful of one's comfort when traveling," Fr. Linton says, "and would suggest boiling a kettle for tea and doing something to make things a bit easier. You do not often find Dayaks doing that kind of thing, and it deserves mention. He could also always add his word of exhortation when we talked on the verandahs of the Dayak villages." He was ordained deacon in 1938, but his advancement to the priesthood has been held in abeyance because of the war.

Fr. Linton is confident that Jamban and the other native priests, both Chinese and Dayak, will most certainly be doing their part in upholding the Church in Borneo in this day of trial.

The Judgment of the Coming Peace

I. The End of War Is the Beginning of Judgment

By the Rev. Bernard Iddings Bell, D.D.

AFTER the first World War the nations had a chance for peace and threw it away. The victorious allies made a peace so short-sighted, so inspired by greed and hate and resentment, that it could only be a prelude to new conflict. To our credit, we Americans refused to sign that peace. But then we made our own mistake and refused to insist, as we might have done, on the amending of the peace that had been made, the peace that was no peace. Instead, we withdrew into a shell of isolationism and let Europe and Asia stew in their own juice, meanwhile intent on normalcy, so called, at home, and with our eagle eye on all the privileged economic advantages in world markets that we could manage to wangle. It was not only we who failed. The other nations failed before we failed. They failed at Versailles; we failed afterwards.

All the nations which had fought and won "the war to end war," in their post-war doings violated the law of God which says that within any community—within a family or within a nation or within the family of nations—each must live for all, not each for himself or itself. Britain was out for British advantage, France for French advantage, Italy for Italian advantage, we for American advantage, competing, contriving, making deals in a world which could never be happy or safe except in a state of co-operation. The victorious nations soon made it plain that every one of them still believed the most harmful and hell-inspired of modern lies, namely that the way to promote the happiness of all is for each to follow ardently the call of self-interest. And since that was the mind of the victor nations, it is hardly to be wondered at that Russia and Germany, as soon as they were reasonably recovered from the war, which had defeated them both, should set out also on a series of self-assertions, each for himself. All the nations between 1919 and 1939 kept on violating the God-given law of human relationships which says "each for all and all for God."

When nations thus contend, each for itself, war is inevitable. It is even as St. James says in his Epistle. "Whence come wars in your society?" the Apostle inquires, and goes on, "It is not that you covet things for yourselves and cannot get them; you passionately desire and yet are unable to gain your end; and so you begin to fight and make war." So it was with all the nations in this 20th century. The Second World War came because of national sin. "War is not a sin," Dr. Clayton Morrison has well said; "War is hell, the hell that follows sin persisted in." The war is not a judgment on our pre-war conduct; the war is the execution of a sentence. We had been judged before it started—judged and found wanting.

The war in itself has been a judgment of

us; however, a new sort of judgment, God's inquiry as to how we could and would behave under the strain of battle. Have we fought the war with humanity, as gentlemen fight, as Christians may

¶ This is the first of a series of articles by Dr. Bell on the impact of the divine law upon the coming peace.

fight? Never in history has a war been so utterly horrible, so disregardful of the weak, the helpless. For decades, when the carnage is over, the crimes against civilians since 1939 will haunt the dreams of repentant man, crimes perpetrated by both sides. Dean Inge has said that someday the Allies would weep in sorrow at the destruction they have wrought on German cities, smashing into rubble the lovely results of a thousand years of creative labor. It will be so. But there has been worse than that. Before long, in Germany and Russia and Britain in America, there will be countless thousands of us who feel pretty much as does one of our brilliant fliers, who has written, "A month ago I went raiding over a great enemy city. The bombs we dropped killed, I am told 20,000 civilians—old men, helpless women, screaming little children. I do not think that I can ever again kneel and take the Body of Christ." I do not think that God condemns that boy and his colleagues; it is all of us who most bear the blame. What penance must be ours! We who before the war behaved like fools, all through the war have behaved like callous beasts. The world has failed God's test of battle.

We begin to see the end of the war, or think we do. The world begins to see not only grim and gruesome shapes wrapped in a dreary blackness but also signs of coming day. And so men's minds are turned to what the coming peace is to be like. It, too, is God's test.

I. WHO IS RESPONSIBLE?

First of all, let us hope for a decent peace, a Christian peace, and not give way to despair. A mood of despair seems the prevalent one in many people's minds. "It will be the same old thing all over again, and the blood spilled and the treasure blown away will be in vain. The crafty politicians and the international financiers will make a new lot of dirty bargains, meanwhile sounding a fanfare of propagandist trumpets to quiet the multitudes; and we shall go on again in the same old self-seeking competitions, nation with nation; and people will forget the horror; and in another 20 years a new generation of gullible youth will be on hand to be exploited and slaughtered; then another war will impoverish us and blow us to bits." There are too many who talk as

though betrayal of us all were a necessity, as though man were in the grip of some demonic force beyond his control.

This is not true. The only demonic force which destroys mankind is man's own lassitude, his unwillingness to face issues, his cowardice in not demanding good.

Let but the many folk cry out, and mean it, "We will have no more war. We will tolerate no more back-room deals made by heads of state in secret conclave. We will have no more attempts to trade the privilege to exploit, between manipulators of cartels. We will have no more imperialism, political or economic. We will take away the wealth of those who abuse wealth for power. We will hurl from control any statesman who sells us out. We will have a decent peace." Let this cry go up insistently enough, and there will be no more bloody nonsense. If necessary, we can have a revolution against the powers that be in every land on earth. If our rulers do not make a decent peace, if our politicians are still horse-traders and our economic master-classes not willing to think beyond dividends and controls, we can throw them all out and write our own peace.

God looks down on all the millions of the common people of the earth. He has made. He has decreed a law for our governance, a law to be obeyed unless we choose to perish. To show us what we are meant to be, what we must strive to be or sink to woe, God came to earth. God is like Jesus; man must strive to be like Jesus. God pours His power, God the Holy Ghost, into our hearts and souls and bodies and minds, that we may dare to become what we are meant to be. If we fail to meet the challenge of the peace that is to be made, the fault will lie not in our stars, nor in the heart of God, but only in ourselves.

The judgment of the former peace revealed us as both fools and knaves. The judgment of the war has shown us callous, brutal, vile. Now comes the judgment of the coming peace. It is another chance that God in His great compassion is about to bestow. God helping us, we must not, will not fail this time.

CHURCH CALENDAR

January

30. Fourth Sunday after the Epiphany.
31. (Monday).

February

1. (Tuesday).
2. Purification B.V.M. (Wednesday).
6. Septuagesima Sunday.
13. Sexagesima Sunday.
20. Quinquagesima Sunday.
23. Ash Wednesday.
24. S. Matthias (Thursday).
27. First Sunday in Lent.
29. (Tuesday).

One Book, Many Peoples

By Virginia Gilson

EVERY Monday morning the shipping clerk of the American Bible Society mails a package weighing four pounds, six ounces, to Tanganyika, East Africa. The package contains three books in the Jita language, invaluable because they are first editions—the first books, other than leaflets and pamphlets, to be published in this language—and, because they are New Testaments. But why does only one package a week go on its way? Because the Office of Economic Warfare has limited the mail going to East Africa to this amount. It will take many weeks for the rest of the consignment to be sent on its way from New York. It would have taken even longer for the fact that Rev. Frank E. Manning, the man who guided the translation of this Jita New Testament, had packed his personal baggage and used part of his special freight allotment to ship still more of them.

These books seem to be moving in a circle, but it is a divinely-regulated one. In January, 1942, the manuscript was brought from Tanganyika; in April, 1943, the complete New Testament was printed; and in May the books were started back to those who were waiting for them. But the beginning of the circle is very much further back. In the beginning the language had to be written down, taken from the strange uttered speech of the natives with all its many variations of tone, glottal stops, explosives, clicks, and other elements of human speech. The vocabulary must be discovered. This alone is a titanic task. It is said that one missionary among the Mayans had to spend five years before he could indicate in the speech of his native friends the difference between "our pigs" and "fire." In Burma, a different tone given to each syllable of "ma ma ma ma" means "help the horse, a mad dog comes."

When the necessary objective words are gathered, the words of intangible meaning, such as "spirit," "goodness," "love," "trust," "forgiveness," must be hunted down—which sometimes takes much ingenuity and imagination. In the Labrador Eskimo version "forgiveness" means "not-being-able-to-think-about-it-any-more." The word "the Comforter" in the Hwa Miao dialect in China is translated "the-One-who-gets-the-heart-round-the-corners." But besides the discovery of the vocabulary, the translators must find how the language is constructed. In many so-called aboriginal languages, such as the Jita, there are 25,000 or more different forms of a verb. Many languages add prefixes, suffixes, and enclitics, so that one word may stretch the whole width of the page. A translator into an Eskimo dialect found that he had rendered "nation shall rise up against nation" by "a pair of snowshoes shall rise up against a pair of snowshoes," the difference being a single letter in a 17-letter word.

When the translation was finally completed and carefully carried in oiled-

paper wrapping, by Mr. and Mrs. Manning, on their long and war-threatened trip from East Africa to New York, it was given to Dr. James Oscar Boyd, the secretary for versions of the American Bible Society. He checked the translation for inconsistencies and inaccuracies, by means of an ingenious system of parallel passage check-lists and repetitive word and phrase lists. After considerable consultation with Mr. Manning, Dr. Boyd passed the manuscript to the proof-reader. But before it went to press, the American Bible Society exchanged much correspondence with the British and Foreign Bible Society for the latter Society would ordinarily have published the book. Because of the paper, printing, and transportation conditions in England, they, however, asked the American Bible Society to print and ship the books. Finally the Testaments came off the press in time to accompany the missionaries returning to their field in Tanganyika. All in a furlough's period, this new New Testament was prepared for distribution to its people.

The Jita New Testament is only one

book in the 14,000-volume library of the American Bible Society. More than 850 languages are represented on the library's shelves, and each book carries a rich heritage of human endeavor, heartbreak, courage, and faith. The stream of achievement is forging forward. Dr. Boyd is reading the manuscript of the Gospel of St. John in Tarascan, the first publication of a language spoken on the bare plateaus of Mexico. In the proofreading stage is the Gospel of St. Mark in Guajira, spoken in Colombia, also the first time this language has appeared in written form. Waiting to be shipped to one of the Solomon Islands, the Gospel of St. Mark, which was published in Sydney, Australia, for the natives of Rennel Island, is one of the latest-finished first editions. The end of this century-old enterprise will not come until all the people of the world have the Book in their own tongues in a version that needs no more revision or change.

TRANSLATION WORK

Translation work in the Bible has been gaining new impetus in the last decade partly because a summer institute, Camp Wyclif, meeting on a college campus in the Southwest, has been organized since 1934 to train missionaries in the technique of learning new and alien languages. But for centuries Churchmen and missionaries with little or no special training have been translating the Bible or parts of it into the native tongue, or when no written form existed, creating it before they proceeded to translate the Bible. From Tyndale, burned as a heretic before his translation of the first English New Testament to be printed came from the press; to Bishop Schereschewsky in China, paralyzed except for one finger with which he typed out his translation into Chinese; to the group of Christian missionaries in Madagascar one hundred years ago who made soap for the hostile, heathen queen in order to stay a few months more to finish secretly their translation of the Bible, which, when crudely printed just before the missionaries were driven out, was hidden in the huts of natives and furtively, feverishly, and fervently studied—throughout the centuries men and women across the world have risked their lives and toiled indomitably to give the Word of God to the natives who had never heard it.

This Book, which can enter the experience of all men, shepherds, fishermen, kings, presidents, carpenters, and engineers, has been translated into the languages of nine-tenths of the peoples of the world. That other one-tenth, the millions without a Bible, who have no chance at one in their own language, must be reached. Do not they cry with the psalmist, "Let Thy judgments help me! I have gone astray like a lost sheep: seek Thy servant"? This is the one Book that can go everywhere and do all things. This is the one Book for all the peoples, and we must give it to them.

THE LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$3,070.52
T. E. Valdez, Alaska	100.00
Mrs. Isaac Simpson	75.00
Princes Alice Lodge, Daughters of St. George	25.00
Member St. John's Church, Wytheville, Va.	25.00
The Annie Wright Seminary, Tacoma, Wash.	22.44
In memory of E. T. B.	20.00
Christmas Offering, St. Stephen's Church School, Grand Island, Nebr.	15.04
Mr. and Mrs. George T. Turner	15.00
Anonymous, North Marshfield, Mass.	10.00
A Friend, Annapolis, Md.	10.00
A Friend, Hudson Falls, N. Y.	10.00
John B. Jackson	10.00
G. O. Minott	10.00
Rt. Rev. Frank Wm. Sterrett, D.D.	10.00
Fred'k G. Whitefield	10.00
Offering, Union Thanksgiving Service, Valdez, Alaska	6.50
Mrs. Thomas E. Baird, Jr.	5.00
Rev. F. S. Eastman	5.00
In loving memory of Frances Allen	5.00
Miss Abigail L. Harwood	5.00
L. F. S.	5.00
Rev. Laird W. Snell	5.00
Major and Mrs. Wm. L. Stiles	5.00
Mrs. Frederick E. Drake	2.00
Mrs. Henry J. Skinner	2.00
Mrs. A. W. French	1.00
K. M. S.	1.00
	\$3,485.50

China Relief

A Friend, Charlottesville, Va.	\$ 50.00
Miss Abigail Harwood	5.00
L. F. S.	5.00
	\$ 60.00

Greek Relief

Miss Abigail Harwood	\$ 5.00
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Army and Navy Commission

Children of the Mountain Mission by Mail	\$ 73.34
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War Prisoners Aid

Previously acknowledged	\$1,425.69
Mrs. Ralph L. Hayes	5.00
Sr. M. K.	5.00
	\$1,435.69

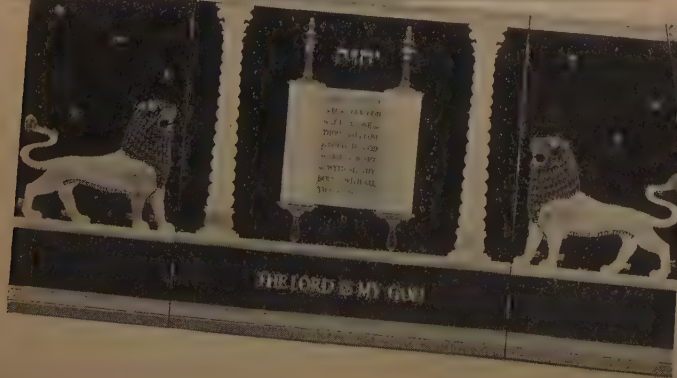


Our God We Trust



OUR GOD SHALL FIGHT FOR US. SO
WE LABORED IN THE WORK

FOR THIS DAY IS BORN TO YOU A SAVIOR WHO IS CHRIST THE LORD



Triptychs for Servicemen

By Elizabeth McCracken

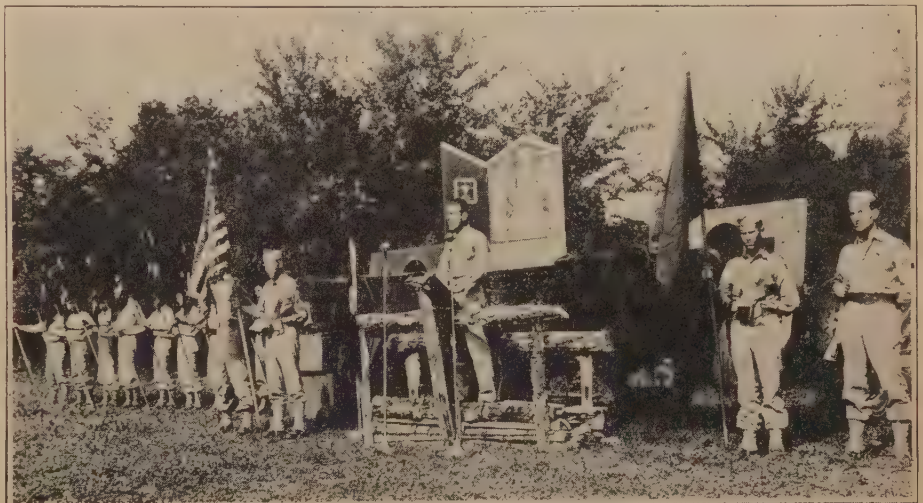
The Citizens' Committee for the Army and Navy held a small exhibition of new triptychs at the Architectural League, New York, during the holidays. Ten unique and beautiful examples were on view. These were supplemented by photographs of other new triptychs not in the exhibit. Several photographs of special interest showed triptychs in actual use in camps and on board ships. One of the most striking, of which both front and back views were shown, depicted a triptych set up as a gun for an outdoor religious service at an Army camp. Permission had to be secured from the War Department to exhibit and to allow reproductions of these photographs.

Most of the new triptychs, of which there are scores, are, like the earlier ones, painted on wood in clear colors and gold and silver. Among the ten new ones seen at the Architectural League were two in high relief and one in low relief. The interest taken in these was noticeable, particularly on the part of the many artists who attended the exhibition. St. Michael, a figure in gold against a deep red background, was a strong contrast to the Holy Family, in which the three figures were in ear white against a mediaeval blue background. The low relief triptych was designed for Jewish services and was the more interesting by reason of the fact that it was done in subdued colors, against a clear but not bright background.

Special admiration was given to a triptych designed especially for the Construction Battalions. This shows the Holy Family in the Carpenter Shop. On the left leaf of the triptych is a drawing of the building of Jerusalem; on the right leaf a similar drawing of a modern Construction Camp. The triptych was planned by a



TRIPTYCHS IN USE: Above is shown a Hildreth Meiere triptych in a chapel at Fort Hamilton, L. I. Below, Nina Barr Wheeler's "St. Barbara" is shown mounted on two howitzers at a service in the field attended by 6,000 men. The \$350 cost of the triptychs is covered by private donors and Church groups.



Legend to Pictures on Facing Page

(Left, top to bottom)

NOCAYPSE by Mimi Jennewein von Pritzelwitz

S. MICHAEL by Joe Mayer

THE CARPENTER OF NAZARETH by Hildreth Meiere

THE SONS OF JUDAH by Louis Ross

(Right, top to bottom)

BENEDICT THE MOOR by Ellis Wilson; for African Air Transport Command

CHRIST BLESSING A FAMILY by Paul Jennewein

CHRIST CALMING THE WATERS by Al-Tulak; on U.S.S. Warren

Photographs by Zoltan S. Farkas.

chaplain of one of the Construction Battalions and executed for him by Hildreth Meiere. A generous donor has ordered 100 copies of it, to be made in lithograph, full size, and sent to 100 Construction Camps.

Others particularly admired were one which has as its dominant feature a flaming sword; one showing an angel flying with bombing planes; and a new triptych by Hildreth Meiere, showing the Nativity. There was general enthusiasm for the whole enterprise and cordial wishes for its continued success.

The exhibition opened with a dinner, at which 100 were present. The speakers were introduced by Thomas J. Watson, president of the Business Machines Corporation, the toastmaster of the occasion. They included Margaret Cresson, daughter of the late Daniel Chester French, the celebrated sculptor; Captain William Edell, chaplain of the Naval Station at Sampson, N. Y., and Jack Kelly, who made a record selling war bonds. Hildreth Meiere, who has done several of the most beautiful triptychs, showed a color film, describing how a triptych is made.

The Citizens' Committee of the Army

and Navy held an exhibition of more than 50 triptychs in October, 1942. These new ones are of about the same size, four by six feet, and made in the same way. Each one folds and fits into an easily portable case. Many chaplains and many servicemen and women declare that a triptych used as an altar piece in a chapel or simply placed on a table at the head of a room in which a religious service is held gives beauty and devotional quality to the place. It is expected that this war-time use of triptychs will lead to their use in peacetime. Many a mission chapel would be enhanced by such a work of art and school-rooms and other secular rooms often used for services before a church can be built would be transformed by a triptych.

Triptychs are already part of the equipment of many camps. They are on battle-ships and in many other places where men and women are serving. In most instances they have been given by individuals, though some have been the gift of parishes. The cost of such a gift is \$350. Donors have without exception expressed their satisfaction with this choice of a gift to the work of Army and Navy chaplains.

Valiant Pilgrim

"He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim."

IN FUTURE ages, these sturdy lines of John Bunyan will automatically call to mind the music by another great follower of Christ—Canon Winfred Douglas, whose death we recorded last week, and whose valiant pilgrimage is described by our Church music editor, the Rev. John W. Norris, in our Music section.

It would be difficult to name a Churchman of the 20th century whose influence on the Church's worship has been greater than that of Canon Douglas. The richness of his Catholic devotional life is the measure of the richness of the Church's music today.

Canon Douglas leaves many visible monuments behind him. The Evergreen Conference, one of the great Church

summer conferences, was his project, and will continue for many years to be an inspiration to Church life throughout the nation. He wrote three of the tunes which are included in the Hymnal, 1940, and rescued from obscurity others as well as translating the words of many fine hymns of older days and other tongues. He was the editor both of the 1917 Hymnal and of its current successor, and was the musical editor of the *American Missal*. But the invisible monuments he leaves are greater. No one can number the lives that were changed by contact with his life. It is impossible to estimate the influence of his richly Catholic liturgical sense upon men and women of all schools of Churchmanship.

One of the mysterious works of God is the fact that good Church music inevitably tends in a Catholic direction. Among the earliest harbingers of the ritual revival in the American Church were the vested choir and the processional cross—both, of course, susceptible to misuse, but both making friends for the idea of beauty and dignity in the Church's service. Similarly, in our own time, Church music experts of all theological schools are uniting in apprehending through music the true nature of the Church's Liturgy and of the relation of priest and people to each other and to God in the Liturgy. Canon Douglas' vast knowledge, theological acuteness, and musicianship have guided this movement for many years.

In the field of hymnology the unity of the Holy Catholic Church is made manifest. Canon Douglas was the translator of many fine old Lutheran hymns and an enthusiastic supporter of the hymns of other Churches, Catholic and Protestant. The opponent of the gaudily meretricious or the weakly sentimental, he was Catholic in his appreciation of devotional writing and music from every source, and exercised his leadership in Church music along those lines.

In the words of Bunyan's hymn:

"Since, Lord, thou dost defend
Us with thy Spirit,
We know we at the end
Shall life inherit."

In the heavenly choir, Winfred Douglas will continue to perfect that offering of prayer and praise which was the concern of his earthly labors. The Lord grant him an entrance into the land of light and joy in the fellowship of His saints!

Today's Epistle

Fourth Sunday after Epiphany

"**B**E SUBJECT." St. Paul teaches the duties of a Christian in relation to the civil government and states that duly constituted authority is ordained of God. He is not dealing with situations that arise when there is a moral conflict between conscience and the law of the land, but speaks as one who lives under the stable government of the Roman Empire, where settled law allowed regularity of life. What St. Paul would have written had he lived in Nazi Germany is another matter. In the power of the state to punish, St. Paul sees God using the state as an instrument of His justice. In the ability of the state to praise and reward, St. Paul sees God using the state to extend His benefits. Obedience is the emphatic note of this passage, and obedience is the antithesis of self-will, so deadly to the soul. Obedience to law, of God and state, build up Christian virtues in us.

The Presentation

February 2d

"**T**HE LORD shall suddenly come to His Temple." After centuries the word of Malachi was fulfilled as on this day. The long awaited Messiah, though unrecognized as such, was presented in the Temple in accordance with the law of the first-born. To outward appearance there was merely another child being presented before God. In reality it was the only-begotten Son humbling Himself under the law. For us Malachi's word is fulfilled in the Holy Communion when our Lord comes to the altar. To outward appearance there is but an offering of bread and wine. But God in His love comes to us and we receive the blessed Body and Blood of Christ. Let the simple Temple scene show us that much of God's truth lies beyond physical seeing. May the Holy Communion help our spiritual sight that we may discern the coming of God into ourselves to preserve us unto everlasting life.

Life in West Missouri

IT IS time for our annual editorial about the diocese of West Missouri. Last year, it will be recalled, the diocesan convention admitted delegates of West Missouri parishes who resided across the river in Kansas, although various provisions of the diocesan constitution and canons conflicted with this action. We commented at the time that the ruling granting such delegates seats would be satisfactory in West Missouri, but that it did not meet the requirement that General Convention deputies have domicile in the diocese they represent.

This year West Missouri, amending its constitution and canons to clear up the question, adopted the following definition of laymen's canonical residence: "A layman becomes canonically resident in this diocese upon his enrolment as a member of a parish, mission, or congregation within this diocese, and remains as such irrespective of his place of abode." The definition seems to us to be a good one, realistically

ing the fact that parish and diocesan boundaries under the present conditions of American life have little to do with layman's church connection.

Matters would be further clarified by General Convention following the lead of West Missouri and amending its rules about the diocesan connection of deputies along the same lines. Perhaps it would be wise to add to the rule some qualifications to the effect that the parish connection is a *bona fide* one, and that laymen should be regularly enrolled only in one parish at a time.

Such a change is desirable not only for the sake of West Missouri, but also for many other dioceses and some missionary districts (such as the Panama Canal Zone) where men whose domicile or residence is in another diocese often become leaders in Church life. It would also bring the laymen's obedience rule more nearly into line with the rule on canonical residence of clergymen.

We do not feel quite so enthusiastic about another action taken by the West Missouri convention: the issuance of "bonds" to relieve parishes of part of their diocesan assessment by means of direct pledges from laymen. There may be special reasons which make it desirable for West Missouri to adopt this plan, but it contains elements of danger. As described in this week's news columns, half the support of the diocesan administration will be provided by 550 "bonds" pledging that many (or less) individuals to pay a total of \$1000 a year. Bishop Spencer, of course, is not the sort of man who can be kept under anybody's thumb, but not everybody has the independence of mind and spirit needed by a bishop whose income is paid primarily by a few large givers. More than one Roman Catholic diocese is thus dominated by a small group of wealthy laymen.

We are not sufficiently acquainted with the situation in West Missouri to pass judgment on the value of the plan for that diocese. However, in general it is our belief that the method of parochial assessments, plus a suitable endowment, will in the long run be found more advisable. Inequities in assessments which burden struggling parishes can ordinarily be corrected by revising the basis of assessment without making the support of diocesan administration so much the concern of a few well-to-do individuals.

—With which we subside, and wait to see what surprises West Missouri will produce in 1944.

Orthodox-Anglican Relations

OUR NEWS columns record the unhappy events in Buffalo which led to the withdrawal of the Metropolitan Benjamin, representative of the Moscow patriarchate, from the Federated Orthodox Greek Catholic Primary Jurisdiction and showed his policy to be a line of resolute adherence to ecclesiastical isolation. The Metropolitan's canonical position depends upon his status, which is complicated by several factors.

If indeed, as he claims, the Russian Orthodox Church in this country is the Orthodox Church of the land, he cannot help but heed the fact that the great majority of American Orthodox, both Russian and non-Russian, have failed to accept him as their bishop. If his status depends on his appointment from Moscow as a missionary bishop, it would appear that his policy, canonically regular, is not calculated to clarify relations with other Catholic and Orthodox Churches, but to win converts.

It may be hoped that the Patriarch of Moscow will be able to reward the loyalty of his coadjutor in the United

States with a bishopric or administrative post outside the Western Hemisphere, where his unquestioned talents will be exercised to better advantage.

"Bishop, We're Fixing That Faucet..."

ONE REASON why diocesan conventions might well give attention to the adoption of a Church debt canon this year is the fact that the general canons of the Church provide that no vestry shall encumber any portion of its parish real estate without the written consent of the Bishop and standing committee, except under such regulations as may be prescribed by diocesan canon. Since even fixing a faucet in the parish house may lead to a mechanic's lien, obedience to the General Convention canon would require a stream of communications between bishops and standing committees on the one hand and vestries and rectors on the other which would be considerably more burdensome than the time consumed in study and adoption of the diocesan canon proposed by the Commission on Church Debt, or a similar canon suited to local needs.

Afterthoughts

ONE REASON WHY THERE HAS to be a column called "Afterthoughts" in your favorite Church paper is the fact that the magazine goes on the press Wednesday morning and delivers 3,500 copies to the post office Wednesday afternoon. This is right up at the top speed in magazine publishing, but in normal times it appears to be the best schedule for THE LIVING CHURCH since it enables us to include the important news of the preceding Sunday in detail and to report briefly the events of Monday and Tuesday. (Tuesday is the favorite day for election of bishops.) The crowning achievement of our Wednesday printing date was the report of the House of Deputies' action on the unity resolutions, which took place at noon on Wednesday (October 6th), was relayed to the printer via long distance telephone, and was available to readers in Cleveland the following morning. The daily papers did no better!

The result of this tight schedule is that errors in corrections, which happen in the best regulated printing firms, sometimes appear in the first thousand or so copies, although they are corrected in subsequent copies. Last week there was such an error in the spelling of the name of that great ecclesiastical statesman and good friend of THE LIVING CHURCH, Bishop Perry of Rhode Island. The mistake did not happen until a press correction was made late Wednesday morning, and by the time it was caught and corrected two thousand sheets had been printed. In the past, if time permitted, we have thrown that many sheets away to prevent the circulation of erroneous copies; but during the war our paper allotment has been reduced by 10%, and our paid circulation is even larger than last year. Our conclusion was that 2,000 readers would rather have their LIVING CHURCH with the misspelling than none at all!

Another problem of our tight mailing schedule is the fact that late trains and employment shortages in the post office often slow the delivery of the magazine, so that it is not received until Monday, and sometimes not until Tuesday. West Coast readers of THE LIVING CHURCH have long borne with us on this matter, but readers nearer by are also affected now. Moving our mailing date forward would prevent our covering Tuesday elections at all (unless they happened before 10 A.M.) and require only the briefest reporting of Sunday and Monday news. We could easily, however, slant our devotional and topical material for the Sunday following the date of issue, if the magazine would thereby be made more useful to THE LIVING CHURCH FAMILY. What is your pleasure?

COLORADO

Increased Salaries

A most encouraging note has been struck in the diocese of Colorado by the fact that four parishes have, at the beginning of 1944, officially announced substantial raises in the rectors' stipends. These parishes are: St. Thomas', Denver; Christ Church, Canon City; Trinity, Greeley; and St. Stephen's, Longmont. In addition to this, it was announced at the annual meeting of the parish of the Ascension, Denver, this past week, that their rector's salary had been substantially increased this past year.

WEST MISSOURI

"Stage Money Bonds" to Be Issued for Diocese

By EDWARD R. SCHAUFFLER

★ Issuance of "bonds" for the diocese of West Missouri, the "purchasers" of which will pay interest instead of receiving it was advocated by Bishop Spencer of West Missouri, and adopted by the 55th annual diocesan convention in Kansas City, January 19th. "Bonds" in the amount of \$200,000 will be issued, and the purchasers will pay "interest" at

4%, totalling \$8,000 annually in revenue to the diocese.

"The bonds are stage money," Bishop Spencer told the convention, "but the interest will be real money. It is an example of the Biblical injunction that it is more blessed to give than to receive."

The Bishop said that a business man to whom he had described the plan said it was so alluring that "it must be criminal." The "bonds" are non-negotiable, and are revocable at the will of the signer. They are to be in denominations of \$1,000, paying \$40 a year; \$500, paying \$20 a year; \$250, paying \$10 a year, and \$100, paying \$4 a year. Five hundred fifty bonds are to be issued under present plans.

Bishop Spencer pointed out to the convention that success of the "bond" plan would make it possible to cut the diocesan assessment, now approximately \$16,000 a year, in half. The diocesan assessment, he said, works a hardship now on some parishes, and inability to meet it causes humiliation.

The convention opened January 18th, with a diocesan dinner in the Women's City Club, Kansas City, Mo., and concluded with a one-day business session January 19th in Grace and Holy Trinity Cathedral there. At the same time sessions of the Woman's Auxiliary of the diocese were held at the Cathedral.

In order to meet a situation which arose last year when the eligibility of a

number of Kansas City Churchmen whose homes are in adjacent Johnson County, Kans., to transact Church business was challenged, several changes in the diocesan constitution and canons were adopted.

Paragraph 7, Article 19 of the Constitution, was amended to read as follows under the heading "definitions":

"Par. 7. The term 'canonically resident' to mean: 'A clergyman, irrespective of his place of abode, becomes canonically resident in this diocese upon his ordination within this diocese or upon the acceptance of his Letters Dimissory and remains as such until he obtains his Letters Dimissory and they are accepted by the Ecclesiastical Authority of another diocese.'"

Final action on Article 16, Section 1, Lines 3 and 6 eliminated the requirements as to actual residence for those chosen as deputies and alternates to General Convention.

LAY CANONICAL RESIDENCE

In addition to several other changes in the constitution, Paragraph 8, Article 19, was amended to read, "A layman becomes canonically resident in this diocese upon his enrollment as a member of a parish, mission or congregation within this diocese and remains as such irrespective of his place of abode."

The convention took action increasing the annual salary of the Bishop from \$6,300 to \$7,500, and the annual salary

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The Living Church

744 North 4th Street

Milwaukee 3, Wisconsin

the diocesan secretary, Mrs. Edith F. Lughan, from \$1,500 to \$1,800. The standing committee of the diocese is reelected. It consists of the Very Rev. W. Sprouse, Rev. Messrs. E. D. Merrett, R. M. Trelease, and C. R. Tyner, and Messrs. H. L. Burr, E. L. Hughes, W. G. Holt, and B. C. Howard. The newly-elected executive council is as follows: the Very Rev. C. W. Sprouse, Rev. Messrs. R. M. Trelease and C. R. Tyner, and Messrs. H. L. Burr, L. Evans, and W. A. Cochel.

ALASKA

Incorporation Sole

An announcement is made by Bishop Bentley of Alaska that the title "Bishop of Alaska" has been incorporated as a corporation sole. Bishop Bentley explains that "in other dioceses and districts there has been some confusion from time to time over the legal question as to just who is the Bishop of So-in-So is, our own bishop contending for the title while a bishop of the Church 'not in communion with this church' contends that he is the Bishop of So-in-So. To prevent any such confusion in Alaska, and to reserve the title for our own communion, I have thought it wise to take this step." In addition to the legal purpose which Bishop Bentley explains, the incorporated title is a safeguard in making legacies to the Church in Alaska. If the beneficiary is the Corporation Sole, "The Bishop of Alaska," there is little chance of difficulty in receiving the legacy.

MOND DU LAC

Vandalism

An unprecedented act of vandalism was committed at St. Mark's Church, Oconto, Wis. The rector, the Rev. S. J. Hedelund, discovered that the Sacred Host was taken from the pix, the processional cross was broken, the tabernacle smashed and the vessels desecrated. The wafers were stolen or scattered on the floor; wine was spilled, the poor box rifled, and all the vestments and altar linens were soiled and tampered with.

The Roman Catholic church and the Methodist church were also broken into, but St. Mark's suffered the worst damage. The 14-year-old boy who is believed guilty will probably be sent to a school for the mentally deficient.

ERIE

Anonymous Contribution Spurs Church to Cancel Debt

The \$1,400 contribution of an anonymous member of Emmanuel Church, Porry, Pa., inspired the other members to raise the remaining \$900 of the debt during December, leaving the church free of debt.

Bishop Wroth of Erie attended the annual dinner and church meeting as guest of honor January 13th. Ninety-six

members of the parish who were there watched him and the rector, the Rev. E. H. Van Houten, together with the vestrymen, burn the cancelled notes. The election of vestrymen also took place.

SOUTHERN BRAZIL

Bishop Thomas Given Crozier On 18th Anniversary

The Rt. Rev. William M. M. Thomas commemorated the 18th anniversary of his consecration on Holy Innocents' Day, celebrating the Holy Communion in Ascension Church, Porto Alegre, Brazil. Clergy of the city and members of the various congregations were present.

Clergy of the diocese of Southern Brazil presented Bishop Thomas with a pastoral staff. The presentation was made by the Suffragan Bishop, Athalicio T. Pithan, who stressed the contribution made by Bishop Thomas during his episcopate to the development of the Church's work in Southern Brazil. He said that devotion and hard work were outstanding characteristics of Bishop Thomas' 18 years of service as Bishop.

The Rev. Custis Fletcher, jr., rector of the Ascension Church, then carried the crozier to Bishop Thomas who accepted it as a symbol of his office and spoke of the significance of the gift as indicating the recognition on the part of the clergy of their loyalty to the office of Bishop.

Worked into the design of the pastoral staff is a piece of oak from one of the first beams laid across Westminster Abbey. This was given by Bishop Thomas. The arms of Bishop Kinsolving, first Bishop of Southern Brazil, and of Bishop Thomas, his successor, are executed in gold and placed on either side of the historic piece of oak. The staff was designed by Ammidon and Company of Baltimore, and the work was executed in Brazil on lora, one of the beautiful hard Brazilian woods.

DELAWARE

Church Rebuilt After Second Fire

Having been rebuilt after a second disastrous fire, All Saints' Church, Rehoboth, Del., was reconsecrated on January 16th by Bishop McKinstry of Delaware. The fire occurred in May of 1943, and the church, which was partially destroyed at the time, has been rebuilt and redecorated at a cost of about \$25,000. A small chapel has been added, called All Souls' Chapel.

A feature of the service was a floral tribute to the memory of the late Mrs. Edwin Stalfort, whose relatives have erected a stained glass window in the foyer.

In his sermon Bishop McKinstry spoke of the "great loyalty and devotion of the community in making the restoration possible through generous donations and hard work."

"To lose a church by fire on two occasions," he said, "is a hardship unparalleled in the diocese. Your church is a great

"WHO GETS THE BREAKS?"

Over 16,000 of the reprint of Chaplain Webster's article, "Who Get the Breaks in Prayer?" which appeared in the November 28th *Living Church* have been sold. A second printing of the reprint is now available.

In four-page pamphlet form, suitable for folding and inserting in an ordinary envelope, prices are: 5 cents for single copies; 3 cents each for five to one hundred; 2 cents each in larger quantities, plus postage.

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The Living Church

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There IS Some Brassware Left

Contrary to general impression throughout the Church, we are happy to tell our friends that there IS quite a bit of ecclesiastical brassware still available. And every piece of it was made up before the war, so that what we have and what you might purchase will have no effect upon the war effort—so don't get any erroneous patriotic notions to the contrary. All that we have on hand is ours, bought and paid for with our money, and it is all pre-war production.

It may not be necessary, therefore, for many of you to do without certain altar equipment which you had set aside in your minds for the duration. Scan the following list of what is still available: altar crosses (a very, very few), altar crucifixes (a bit more plentiful), candlesticks (among them being several sets of Office Lights), candelabra (three, five and seven branch), alms basons, thuribles (censers), candle lighters, missal stands, sanctuary lamps, and lamps of remembrance for war shrines.

Whatever you need should be discussed with us very promptly, as there is plenty of time now to get memorials provided for, purchased, engraved and had in readiness for consecration at Easter. We have often wondered if there was any especial significance to the fact that there are so very, very many more memorials consecrated at Easter than at Christmas. Speaking of memorials for Easter, don't overlook the fact that we are still doing lovely Church woodwork of all sorts, right here in our plant; and all types of needed woodwork in a church constitute the finest type of memorial imaginable. Then, too, we continue to suggest Lectern Bibles, Altar Service Books, Litany Books, and, of course, our exquisite silverware, as other possible memorials.

It really does seem, after the comments we hear from our visitors here, that we must be rather well stocked in all types of Church goods—more so than is noted elsewhere, they tell us. If that is true, we are glad—for we've worked like Turks to have all these things available for you.

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contribution to the people of your community, and to those who come here in the summer to find rest and peace. I bring you congratulations from the diocese."

The rector, the Rev. Nelson W. Rightmyer, also presented three persons for Confirmation.

MASSACHUSETTS

Rev. William Smith Retires

Acting on the advice of his physicians, the Rev. William Smith, known affectionately to his parishioners as "Father Bill," rector of St. Matthew's Church, Worcester, Mass., submitted his resignation after 23 years of service there. Fr. Smith said that his illness was not of a critical nature but that he was obliged to relinquish the strain of leading a parish.

He received his training for the Church in England after four years as a stipendiary missionary in the Australian bush. Having been ordained a deacon in Canterbury Cathedral in 1910 and priest a year later, he served as a curate in Ashford, Kent, and in 1912 went to Gagetown, N. B., to be rector of the church there. In 1915 he became rector of a church in Crompton, R. I., in 1919 going to St. John's Church, Fall River, Mass.

It was with that varied background that Fr. Smith went to St. Matthew's in Worcester 23 years ago, in 1921. Here he took an active part in the life of the community. For 16 years he served voluntarily as Episcopal chaplain at the Rutland State Sanitarium, and in 1927 he was one of the Bishop's Crusaders for Philadelphia. In 1930 he was chosen one of the missionaries for the Washington Diocesan Mission. For the last six years Fr. Smith has been an honorary member of the Exchange Club. During his ministry there, St. John's Church has doubled in membership.

ARKANSAS

St. John's, Camden, Consecrated

St. John's Church, Camden, Ark., was consecrated by Bishop Mitchell of Arkansas on November 14th, bringing to a climax a long struggle by that parish to complete its building program.

Thus in 1943 two churches have been consecrated in Arkansas, which is in contrast with the fact that the last previous consecration of a church in the diocese was in 1936.

St. John's, Camden, built a brick church and rectory just before the depression, on which there was a debt of \$15,000. The long heroic story through the depression years is something familiar to any parish which was likewise caught with a building program. This congregation, numbering less than 100 communicants, has never faltered in its faith and determination. At the beginning of this year the indebtedness had been reduced to \$10,800. This latter sum, under the leadership of the Rev. T. P. Devlin, who serves that parish jointly with the neighboring parish

of El Dorado, a debt reduction campaign was carried out with the happy result that the investment was reduced to \$4,000. This enabled the vestry to have the church building released from the mortgage and made it eligible for consecration. The remaining indebtedness is now on the rectory alone and the congregation has already begun a program to retire that last remaining indebtedness.

St. John's Church has served the Camden area for nearly 100 years. It was organized on Ash Wednesday, March 1850 by the Rt. Rev. George Washington Freeman, Bishop of Arkansas and the Southwest. The Rev. Stephen McHugh was the first rector, and first services were held in the Masonic Lodge rooms until funds could be secured to purchase a building. The first building, was used as a church, then sold and used as a school, then purchased again by the congregation and refurbished as a church. The present church was built in 1926.

IDAHO

Largest Number Confirmed In History of Cathedral

At the annual parish meeting of St. Michael's Cathedral Parish, Boise, on January 16th, the Very Rev. C. Barkow, dean of the Cathedral, reported that 105 adults and children were presented for Confirmation during the past year, the largest number in the history of the cathedral.

Missionary giving increased 20%, and the budget increase for expansion in 1944 was 10%. The parish is now out of debt.

SOUTH FLORIDA

Last Indebtedness Removed

Retired Bishop Moreland of California was expected to speak at the annual parish meeting of Holy Cross Church, Sanford, Fla., January 12th, when the removal of the last indebtedness from the church was to be celebrated by the burning of the mortgage on the rectory. During the past two years a total of \$15,010 has been paid off. The congregation raised approximately one third of this, and the remainder was paid through the memorial trust fund in memory of Sydney O. Chase and Mrs. Laura D. Chase given by their sons. A substantial sum also was received from Joshua C. Chase of Winter Park, Fla. the Rev. F. E. Pulley, rector, reported.

WEST VIRGINIA

Fox Memorial Fund

The Rev. George Cleaveland has announced the gift of \$1,000 to the Church of the Good Shepherd, Parkersburg, W. Va., as revealed in the will of the late Mrs. O. C. Fox, to be known as the Fox Memorial Fund. Mrs. Fox was the wife of the late Rev. O. C. Fox, former rector of the parish. The income from the fund stipulated in the will, is to be used for the work of the choir.

Manual of Prayers

PRAYERS OF THE SPIRIT, by John Wallace Suter. Harper & Brothers, New York and London, 1943. 50 pages. \$1.00.

It is difficult to review anything so close to the interior life as a manual of prayer; yet here is this little book before us. Perhaps it is sufficient to say that throughout it reflects its author's deep reverence, spirituality, his whole life which is evidently led in the near presence of Jesus. One would expect in prayers composed by Dr. Suter, there is strong reminiscence of the language of the Book of Common Prayer.

It is to be expected also that not all the prayers in the book are in uniformly exact measure. Occasionally (but only very occasionally) there is a strained or forced note. But all in all, here is a book which can be of great help in one's private devotional life, as well as in public worship. We should particularly welcome the prayers appropriate to New Year's Day (pp. 19-21); the Prayers in Time of Sickness and Death (pp. 26-33), especially the Meditative Prayer in Sorrow (p. 33); and the Wartime Prayers (pp. 37-49).

The next revisers of the Prayer Book might well look to this book for helpful material, even as the revisers of the 1928 Book drew from a previous volume of Dr. Suter's. HEWITT B. VINNEDGE.

Emily Dickinson

THE NAME OF THE BEE . . . The Significance of Emily Dickinson, by Sister Mary James Power, SSND. Sheed and Ward. \$2.00.

The foreword of this book—written by the Rev. Alfred Barrett, SJ, declares its purpose to be "an interpretation of the work of Emily Dickinson that seeks to place her in the main stream of Catholic poetry."

Such seeking is high tribute: to recognize spiritual kinship, to acknowledge like awareness of the pressure of God's love upon the soul, to open wide the doors of each experience to a beloved friend.

Sister Mary James explains this kinship, this awareness, with poetic understanding and her sure knowledge of what constitutes literature is tempered by religion.

When she says of Emily Dickinson that consonant with her childlike heart was the simplicity of the Poverello or the little Flower," when she speaks of "accents of a mystic melody, remembrances of Teresa of Avila or John of the Cross," when she inquires "Does one hear the metaphysics of Traherne with whom she might have sung?", when she compares or contrasts her way with Gerard Manley Hopkins, Francis Thompson, Chaucer, Alice Meynell, or Louise Imogene Guiney, the imagination is stirred to glad acceptance and the intellect assents.

The opening of the door however is distinctly other. Here with devoted zeal the poet speaks, carefully instructing the

reader in the ABCs of her religion: "This is Catholic doctrine," "the Church teaches . . .", "Without alteration has the Church preserved her sacred trust. . . ."

This dulls the point with which she has been writing.

"What joy of soul could have been hers could she have assisted at the offering of the Holy Mass . . . with what illumination she would have exulted in a poem on the subject!" Passages like this and pages spent in picturing the joys of Emily Dickinson had she been a Carmelite nun further dull the point for, however earnest, they are speculation.

God seeks the soul when and where and as He pleases. Emily Dickinson paid a long winter's visit to Washington and Philadelphia. It is conceivable that there, in spite of Amherst and Puritan tradition, she might have been drawn into the enclosure of a convent wall. The fact is that while there she attended Protestant services. It was in Philadelphia that she was permitted to sustain the immediate shattering impact of another soul. From the deep wounds inflicted and through resultant pain, her outer life gradually turned from the busy world, her inner self moved slowly to the revealed certainty of God.

Sister Mary James in fine interpretation of her poems has presented loving and abundant proof of their harmony in



EMILY DICKINSON: *Her inner self moved slowly to the revealed certainty of God.*

thought and quality and meaning with all great Christian mystic poetry throughout the ages. But this interesting book, although it bears the approval of the Censor Librorum and the Imprimatur of an Archbishop, does not and can not shepherd Emily Dickinson into the Roman fold.

PORTIA MARTIN.

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Name

Class

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SEMINARIES

Mid-Winter Reunion of G.T.S.

Associate Alumni

A large number of alumni of the General Theological Seminary assembled at the Seminary on January 19th for the annual mid-winter reunion. Two lectures were given in the afternoon in Seabury Auditorium, the first by the Rev. Dr. Marshall Bowyer Stewart on The Interaction of Liturgy and Dogma, and the second by the Rev. Dr. Donald Fraser Forrester on The Word of the Lord and the World to Come. Tea was served after the lectures.

The chapel was filled at six o'clock for Evensong. At 6:30, the alumni dinner was held in Hoffman Hall. The speakers were the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the seminary; the Rev. Lt. Col. Harry Lee Virden, assistant to the Chief of Chaplains in the Army of the United States; and the Rev. Hollis Smith, who returned from China on the *Grips-holm*, after two years in a Japanese internment camp.

West Virginia Candidates

Seven young men from the diocese of West Virginia are preparing for Holy Orders, five at Virginia Seminary and two at the Bishop Payne Divinity School. Not in recent years has West Virginia had so many men in a seminary at one time.

SECONDARY SCHOOLS

New Chaplain

The Rev. Dr. John W. Mulder, rector of the Church of the Good Shepherd, Lexington, Ky., for the past eight years, resigned on January 16th to become chaplain of Bolles Military School, Jacksonville, Fla., commencing his new work on January 23d.

CONFERENCES

Province of Northwest Considers Christian Education

"I have written down pages of suggestions," said Dr. D. A. McGregor to the 20 delegates from each diocese and missionary district of province of the northwest which met in a three-day session in Omaha recently to consider ways and means of promoting Christian education in small parishes and missions.

Dr. McGregor insisted that all education must be made under the principles that control the Church. "Have a goal and test what you are doing by that object." The speaker also made the interesting observation that "the office of instruction is a syllabus for use in all our teaching. It is not simply something to be memorized."

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al that is available from Church headquarters for those who need assistance. Speakers emphasized that the best teaching material available is found in the Book of Common Prayer, the Journal, and the Bible.

The Rev. Stanley Fullwood was chairman of the conference. Bishop Brinker, Bishop Atwill, president of the province, and Bishop Daniels of Montana, who has just completed a trip to the mid-west where he spoke at Seabury-Western Theological Seminary and preached at St. James' Church, Milwaukee, were present.

Provincial Conference on College Work

By ELIZABETH McCracken

The Committee on College Work of the second province held a one-day conference at Columbia University, New York, on January 18th. This was the third annual conference of this committee, the first and second having been held at the General Theological Seminary. The 1944 conference met at Columbia University through the courtesy of the chaplain, the Rev. Stephen F. Bayne, jr. The six dioceses in the State of New York—New York, Long Island, Albany, Central New

York, Rochester, and Western New York—and the two in New Jersey—Newark and New Jersey—sent representatives. Chaplains from several colleges in the second province were present, and other members of the conference brought the number attending up to 50.

The subject of the day was The Task of the Church in a Disrupted Society, presented by Dr. H. Richard Niebuhr, professor of Christian Ethics, Yale University, in three addresses of some length, each address followed by full discussion.

"Our concern is with the soul of man—the center of his transcendent self. That is what is to be saved. Students are increasingly unable to understand what is meant by the word 'soul.' What bothers me is that theological students come to us with a secular view of man—believing man to be the product of environment. They have no transcendent view of mankind as folk to be met with in the next world as well as in this world. Unless we can bring to bear a respect for persons as souls, there can be no solution of the problems of the world, whatever they may be, and whether large or small. We should see men and women not only as neighbors but as representatives of the infinite, as immortal souls. . . .

"How can we do our work so that it will be effectual? How can we make our religious message real to people? I don't know how, unless we go out to them and speak to them in the language of our own time, using the symbols of our time.

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MIDDLE-AGED Choirmaster and Organist of broad musical experience desires change to more temperate climate. South eastern part of country preferred. In present position more than ten years. Voice specialist. Unusually capable with children. Cultured community more important than salary. Best of references. Reply Box M-1835, The Living Church, Milwaukee 3, Wis.

ORGANIST, choir director, male, Episcopalian, available immediately. Number years experience all types of choirs. Draft exempt. Reply Box B-1846, The Living Church, Milwaukee 3, Wis.

PRIEST, single, unhappy in present place, wants to change. Advertised several times without result. Wrote to eighteen bishops; those who replied said, "no vacancies." If necessary will consider permanent secular work, but not selling insurance or magazines. Reply Box A-1845, The Living Church, Milwaukee 3, Wis.

PRIEST, Catholic, middle-aged, married, sixteen years in present parish, desires change either to east or middle west. Stipend desired \$2000.00 and house. Reply Box D-1844, The Living Church, Milwaukee 3, Wis.

PRIEST desires parish. Sound Churchmanship. Good health. Diligent parish worker. Excellent preacher. Married. Reply Box M-1849, The Living Church, Milwaukee 3, Wis.

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DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."*

Charles Stuart Kitchin, Priest

The Rev. Charles Stuart Kitchin, who had been chaplain of the Christian Settlement House in Philadelphia from the time of its founding in 1933 to his retirement in 1940, died January 13th in the Episcopal Hospital, Philadelphia.

Fr. Kitchin was born on North Cape Vincent Island, N. Y., in 1865, the son of an officer in the British army. He was educated in England, returning to the United States in 1911. He was ordained to the priesthood in 1913.

During the first World War the Rev. Mr. Kitchin served as chaplain with the Army at Gettysburg, Pa., and later became chaplain of the Fourth Naval District with headquarters at the Cape May, N. J., base.

He served various churches throughout Pennsylvania, as well as St. Paul's Church, Warsaw, Ill., before coming to Philadelphia in 1928 as assistant rector of St. Mary's Church. He was also priest-in-charge at St. Elizabeth's, Philadelphia, and in 1932 he became priest-in-charge at the Pro-Cathedral of St. Mary in the same city.

Fr. Kitchin was the first signer of the application for a charter of the Christian Settlement House in Philadelphia, and he was chaplain emeritus of that organiza-

tion and a member of its board of directors at the time of his death. He is survived by his wife, Kate Leutes Kitchin, and a daughter, Mrs. Marion Kitchin Kratz.

Robert Bowdoin Mathews, Priest

The Rev. Dr. Robert Bowdoin Mathews, who retired in 1941 to live at Damariscotta, Me., died December 24, 1943, aged 75 years, after an illness contracted early last summer. He was born in Augusta, Me., November 18, 1868, son of Noah Morrill and Elizabeth (Goodwin) Mathews. He received his secondary education in that city and began preliminary medical study. Then he entered Bangor Theological Seminary, being graduated in 1893, and had pastorates in Maine Congregational churches until 1921 when he moved to Easton, Pa., and entered the Episcopal ministry. In his diaconate, he was occupied with diocesan missionary work and for a time was in charge of the church at Trappe, Md.

Subsequently, Dr. Mathews was rector

of St. Thomas' Church, Newark, Del., and Episcopal chaplain to the students of the University of Delaware; and for two periods, rector of All Hallows' parish, Snow Hill, Md. He served as rector of St. Paul's-by-the-Sea, Ocean City, Md., and later of St. Mary's Church, Pocomoke, Md. In 1924, the degree of doctor of divinity was conferred upon him by Washington College. At the time of his retirement he was secretary of the standing committee of the diocese of Easton, dean of the Southern Convocation, and a member of the board of examining chaplains. He was eloquent in the pulpit and as a lecturer and in August, 1911, he was recalled from a vacation to preach by special request before President Taft and the presidential party, at Ellsworth, Me. He had been summer preacher at Holy Trinity Church, Philadelphia. He was deeply interested in the relation of science to religion, and had been chairman of the department of religious education in the diocese of Delaware.

Dr. Mathews was married first to Miss

Jessica Tukey of Damariscotta, who died in 1938. He is survived by his second wife, the former Miss Louise Fiske of Damariscotta, Me., and three children of his first marriage: Goodwin Mathews of North East, Md.; Mrs. Elwood Rower of Baltimore, and Mrs. Erwart Mathews, New Rochelle, N. Y.

The funeral was from St. Andrew's Church, Newcastle, Me., on December 28th, with the services conducted by Bishop Loring. In the chancel were the Rev. George G. Chiera of Wiscasset, the Rev. G. Melbourne Jones of St. Luke Cathedral, Portland, and the Rev. Eric M. Robinson of Newcastle. Interment was in the Damariscotta cemetery.

George H. Tilghman, USNR

A letter written to George Tilghman, a student at St. Mark's School, Southboro, Mass., by his brother, Ensign Henry A. Tilghman, was the first notification his family received of the death of Commander George Hammond Tilghman of the



Church Services near Colleges



ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Rev. George Ross Morrell, Rector
Second Sunday: 9 A.M.
Other Sundays: 5 P.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Maine
Rev. Peter Sturtevant, Rector
Sunday Services: 8 & 11 A.M.

BUCKNELL UNIVERSITY—St. Andrew's Foundation, Lewisburg, Pa.
Rev. J. W. Schmalstieg, Chaplain
Sunday Services: 10:45 in Congregational Christian Church, North Third St.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Los Angeles, Calif.
Rev. Gilbert Parker Prince, Vicar
Sunday Services: 8, 9:30, 11 A.M.; 7:30 P.M.
Thursdays: 1st and 3d: 7:00 A.M.; 2d and 4th: 6:00 P.M.

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COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne, Jr., Chaplain
Sundays: 9, 11, 12:30
Weekdays: 12 Noon

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

HARVARD UNIVERSITY, RADCLIFFE—MASS. INSTITUTE OF TECHNOLOGY
Christ Church, Cambridge, Mass.
Bishop Rhineland Memorial
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club: 6:30 P.M.

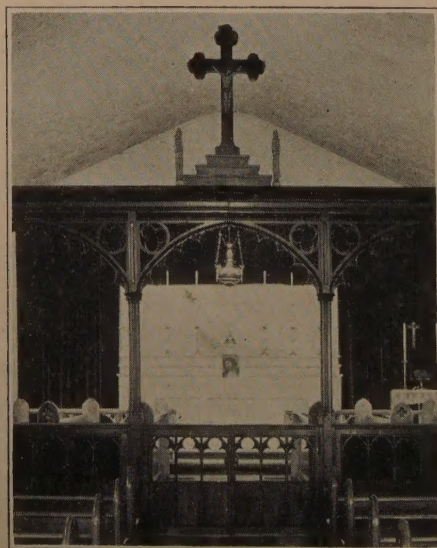
UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C., in Chapel
Holy Days as announced.

MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, D.D., Rector
Sundays: 8, 9:30, & 11 A.M.

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.



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Others as announced

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The Rev. Horace E. Perret, Th.D., Rector
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Wednesdays and Holy Days: 9:30 A.M.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sundays: 8, 9:30, 11 A.M. Others as announced.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.
Rev. Wood Carper, Chaplain to Episcopal Student
Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M., Holy Communion

STEPHENS' COLLEGE FOR WOMEN—CHRISTIAN COLLEGE FOR WOMEN—UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. Roger W. Blanchard
Sunday Services: 8, 9:30, & 11 A.M., & 6 P.M.
Thursdays 7 A.M.

UNIVERSITY OF TEXAS—All Saints' Chapel and Gregg House, 209 W. 27th St., Austin, Tex.
Episcopal Student Center. Rev. J. Joseph M. Harte, Chaplain.
Sunday Services: 8, 9:30, 11 and 6 p.m.
Weekdays: Wednesday 10 a.m., Friday, 7 p.m.

UNION COLLEGE—St. George's Church, N. Y.
Ferry St., Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
H.C.: Tuesdays, Thursdays & Holy Days, 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5:00 P.M.

WILLIAMS COLLEGE—St. John's Church, on the campus, Williamstown, Mass.
Rev. A. Grant Noble, Rector
Rev. Gordon Hutchins jr., Asst.
Sundays: 8 and 10:35 A.M., Holy Days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis.
Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 & 10:30 A.M.; Evening song 7 P.M. Weekdays: Holy Eucharist Monday, Tuesday, Thursday, Saturday, 8 A.M. Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

S. Navy. Commander Tilghman, former headmaster of the Morristown School Boys in Morristown, N. J., was killed by this month on an island base in the Pacific when a bomber out of control crashed into his jeep. He was 47 years

A native of Johannesburg, South Africa, received his B.A. degree from Harvard University in 1919 after an interim during which he left his studies to serve as first lieutenant in the Coast Artillery overseas during the first World War. In 1920 he went to the Morristown School Boys and served as headmaster from 1926 to 1939, when he retired. He entered the Navy in 1940 as a lieutenant commander and was promoted to commander the next year. Commander Tilghman was in

charge of an aircraft carrier service unit.

His son, Ensign Henry A. Tilghman, was able to attend the funeral service, which was conducted with full military honors. Commander Tilghman is buried near his station in the South Pacific. He is survived by his wife, Ensign Tilghman and three other sons, one of whom is in Italy with the American Field Service, and two daughters, Ann and Sarah Tilghman.

William E. Mikell

William Ephraim Mikell, LL.D., former dean of the law school of the University of Pennsylvania, brother of the Bishop of Atlanta, father-in-law of the Bishop of Pennsylvania, died at his winter home in Charleston, S. C., on January

19th. Bishop Hart conducted the burial service at Charleston on January 21st. He is survived by his wife, Martha Turner McBee Mikell; his daughter, Mrs. Oliver James Hart; his two sons, William and Thomas P. Mikell, both of Philadelphia.

Dr. Mikell was born in Sumter, S. C., January 29, 1868, taught school, studied law, and in 1897 went to Philadelphia to aid in the preparation of important works in jurisprudence. He was appointed to the faculty of the law school of the University of Pennsylvania, and from 1915 to 1929 served as its dean. He wrote a number of legal books, and was the author of *The Life of Chief Justice Taney*. He made his home in Philadelphia, spending the winters, in recent years, in Charleston.



CHURCH SERVICES



GO TO CHURCH! That slogan, sound-
ed round the world, might well put
end to the world's chaos. The rectors
leading churches listed here urge you
put the slogan to work in your own
personal world. Use it on your friends.

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prayer. And you are urged to bring with
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invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D.,
Bishop; Rt. Rev. Edwin J. Randall, D.D., Suf-
fragan Bishop

Church of the Atonement, 5749 Kenmore Avenue,
Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

DELAWARE—Rt. Rev. Arthur R. McKinstry,
D.D., Bishop

Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 11:00 A.M.
St. John's, Rehoboth Beach, 9:30 A.M.

DONG ISLAND—Rt. Rev. James P. DeWolfe,
D.D., Bishop; Rt. Rev. John Insley Blair
Larned, D.D., Suffragan Bishop

Paul's Church of Flatbush, "In the Old Dutch
Section of Brooklyn," Church Ave. and St.
Paul's Place, B.M.T. Subway, Brighton Beach
Line to Church Avenue Station
Rev. Harold S. Olafson, Rector
Sun.: 7:30, 8:30, 11 A.M. & 8 P.M.; Thurs.: 10
A.M., Holy Communion and Spiritual Healing;
Daily: Holy Communion 7:30 A.M., Saints'
Days, 10 A.M. Choir of 60 Men and Boys

LOS ANGELES—Rt. Rev. W. Bertrand Stevens,
D.D., Bishop; Rt. Rev. Robert Burton Gooden,
D.D., Suffragan Bishop

Mary of the Angels, Hollywood's Little Church
Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D.,
Bishop

George's Church, 4600 St. Charles Ave., New
Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M.
Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MASSACHUSETTS—Rt. Rev. Henry Knox Sher-
rill, D.D., Bishop; Rt. Rev. Raymond Adams
Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer
Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R.
Blynn, Assistant
Sun.: 8:00 & 9:00 A.M. Holy Communion; 8:40
Matins; 10:00 A.M. Church School; 10:10 Class
for Adults; 11:00 A.M. Class for Children (ad-
ditional); 11:00 A.M. High Mass & Sermon;
5:15 P.M. Healing Service; 6:00 P.M. Solemn
Evensong, Sermon; 7:00 P.M. Y.P.F. Week-
days: Holy Communion 7:45 A.M. daily and
9:30 A.M. on Thursdays & Holy Days; Matins
daily 7:30 A.M. and Evensong at 6:00 P.M. Con-
fessions, Saturdays 5 to 6 P.M. and 7:30 to 8:30
P.M. (and by appointment).

MICHIGAN—Rt. Rev. Frank W. Creighton,
D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd.,
Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun.
Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning,
D.D., Bishop; Rt. Rev. Charles K. Gilbert,
D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning
Prayer; 4, Evening Prayer; 11 and 4, Sermons;
Weekdays: 7:30, 8 (also 9:15 Holy Days & 10
Wed.), Holy Communion; 9 Morning Prayer; 5
Evening Prayer (Sung); Open daily 7 A.M. to
6 P.M.

Church of the Ascension, Fifth Ave. & 10th St.,
New York

Rev. Donald B. Aldrich, D.D., rector (on leave;
Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers,
Tuesday through Friday

Church of the Heavenly Rest, 5th Ave. at 90th St.,
New York

Rev. Henry Darlington, D.D., Rector; Rev. Her-
bert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; 4, Healing
Service, Weekdays: Thurs. & Saints' Days, 11
H.C.; Prayers daily 12-12:10; Tues., 12 Inter-
cession for the sick

Chapel of the Intercession, 155th St. and Broad-
way, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10,
5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St.,
New York

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church
School; 11 Morning Service and Sermon; 4
P.M., Evensong, Special Music, Weekdays: 8
Holy Communion; also 10:30 on Thurs. & Saints'
Days. The Church is open daily for prayer.

NEW YORK—Cont.

St. James' Church, Madison Ave. at 71st St., New
York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School;
11 Morning Service and Sermon; 4:30 P.M.
Victory Service; Holy Communion Wed., 8
A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th
Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New
York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30
Holy Communion; 12:10 Noonday Services;
Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30
Holy Communion; 12:10 Noonday Services;
Thurs.: 11 Holy Communion

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart,
D.D., Bishop

St. Mark's Church, 1625 Locust St., Philadelphia

Rev. Frank L. Vernon, D.D., Rector
Rev. Wm. H. Dunphy, Associate Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and
Sermon, 11; Evensong & Devotions, 4; Daily:
Mass, 7:30. Also Thursdays and Saints' Days,
9:30 A.M.; Evensong, 5:45 P.M. Confessions:
Saturdays 4 to 5 and 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf
Perry, D.D., Bishop; Rt. Rev. Granville G.
Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rev. K. W. Cary
Sun.: 8, 9:30, 11 A.M., 4:00 P.M.
Tues. & Fri.: 7:30 A.M. H.C.; Wed.: 11; Saints'
Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White,
D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Rev. George W. Ridgway
Sundays: Mass, 7:30 and 10:45 A.M.
Daily: 7:30 A.M.

WASHINGTON

St. Agnes' Church, 46 Que St., N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev.
William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction
7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions:
Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M.,
E.P.; 1st Sun. of month, H.C. also at 8 P.M.
Thurs. 7:30; 11 H.C.

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